The ARYAN PATH

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

ॐ

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

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IN SEARCH OF PEACE

Fight the good fight. The field of duty is the field of battle. Jehad is the holy war. Fired by such watch-words the earnest aspirant begins war on the plane of the soul.

In the literature of mysticism there is no volume more popular than the *Bhagavad-Gita*, and it is, *par excellence*, the book of war—the greatest of all wars, that which the Soul wages against the demons of doubt, hypocrisy and selfishness.

Men and women are attached to their woes. Even though they perceive the source of these to be their own blood-bonds of desires, Arjuna-like they still hesitate to give battle. Therefore seers and sages, who are men of peace, call upon mortals to fight for the kingdom of immortality. The greater the pacifist, the more doughty the soul-warrior. This is the central message of the *Gita*. Krishna, in whose consciousness mortals and immortals, men and beasts and all things inhere; a consciousness which is the resting-place of the universe and the kingdom of supreme repose—Krishna plays the part of the Generalissimo of the Pandava armies.

Numerous examples can be quoted to show that he who desires to be at peace within himself and with his neighbours invariably wages a strenuous war against his own lower nature, and thereby draws on himself the ire of other lower natures present in his own society. There is a strange law in Occultism under which the resolute aspirant galvanizes the dormant vices within himself so that he may overpower them. Also he acts as the catalyzer for other people's lower natures and

tendencies.

This must be the reason for the recommendation which every aspirant receives—"Seek the company of the soul. Recognize that flesh, your erstwhile friend, is your foe. Withhold your mind from all external objects. Withhold internal images lest on your soul-light a dark shadow they should cast. And seek, O beginner, to blend your mind and soul."

Our weaknesses and blemishes cause an intoxication and blind us to the presence of the soul. The aspirant in his earnestness pays more attention to his ignoble selfishness than to the Noble Self, his real soul. This war-mentality overtakes him who desires to be the friend of all creatures, and often he makes the same mistake as the patriot whose love for his own land causes him to be jealous and suspicious of other peoples—especially neighbours. In this Kali-yuga, era of dark weaknesses, the constructive aspect of the *Gita* and other martial books is overlooked, and the destructive task assumes a very prominent position. This in itself is a formidable obstacle and makes the living of the spiritual life more difficult than it need be.

It is a striking fact, though often passed over, that the *Gita's* programme is constructive. The refrain "*therefore* stand up and fight," is not causal. The holy war against evil in us *has* to be waged, but by the constructive weapon of clear thinking founded on true philosophical principles. We *have* to kill the enemy but we have also to recognize that he is but another aspect of the same immortal Self, and in reality cannot be done away with, but only assigned his own legitimate place.

No one however powerful can arrive at peace by a continuous engagement in war. Constructive work can really be done during the periods of peace. This is not only a truth of history; in spiritual life also it holds good. When one stricken with the vision of his own many blemishes pulls himself together and gives them battle, prolonged and persistent, he arrives at a state of complete spiritual exhaustion; he has to learn the art of living at peace in the midst of untamed enemies, to engage himself in constructive work surrounded by agents of dark destruction. He must not be frightened of the enemy, for then he cannot be overthrown. He must labour constructively, gathering his resources of virtue and wisdom, and in silence develop the necessary sense of humour without which soul-foes are well-nigh unconquerable. Moral weaknesses and vices are verily sprites who assume new airy forms to attack the soul again and yet again. Therefore while war against the animal in us must be waged, the task of gathering soul-force within ourselves must not be neglected.

The lesson to be learned, then, is that we should in the first place seek the Krishna, the Christos, the Buddha within. Its nature and powers once understood by

the mind will make the dethronement of the enemy, Duryodhana, Satan, or Mara, more easy and more possible. We are so apt to engage ourselves in meddling with, purifying and controlling the lower, that we find no time to contemplate the higher, be energized and inspired by it.

To blend mind and soul means that the thinking principle, which at present is attracted by the passions and desires and impressed by their contact with the objects of sense, is so modified as to be impressed by soul-knowledge, *i.e.*, knowledge inherent in the soul. To cleanse the mirror of the mind on which the dust of conflicting passions has accumulated we need an intelligent cleaner. This is the soul. The soul is not the collection of ideas and aspirations of the man of senses. The soul is an entity, distinct from the mind and its arguments and knowledge, distinct from the desires and their longings, distinct from the sensorium and its receptivity. The soul is superior to, and other than, all these. It has the power to look upon ideas directly, and does so by the faculty of intuition. It has the power to emanate compassion because it has within it the vision of the eternal fitness of all things bound together in one grand unity. It has the power to move in every direction producing sacrifice—not useless sacrifice, but the necessary sacrifice natural to itself. The holy war cannot be waged in the absence of Krishna whose instructions logical, consistent, unanswerable, must be impressed upon the mind of man—*Nara*, one of the names of Arjuna.

Therefore it is well to turn to the soul *first* and gain a perception of its beneficent and constructive programme. The dealing with the man of flesh is only a secondary phase. The shadow of destruction is bound to disappear as the sun of the Self rises on the horizon of the mind. No doubt it will mean hard labour to remove the dirt and the debris of the night-life of the devil in us, but the Light of the Soul reveals the horror of the darkness, and with the dawn comes strength and wisdom.

If you have the power to face your own soul in the darkness and silence, you will have conquered the physical or animal self which dwells in sensation only.

LIGHT ON THE PATH

FIVE LIGHTS AT THE CROSS ROADS

[**Geoffrey West**, whose reputation as a biographer and critic steadily increases, has written for us five special studies which throw light upon an obscure but important period of history. These form a setting for the figure of Jesus by showing some of the mental forces at work, both those which helped to shape the world of his day, and those operating in the century succeeding his death.—EDS.]

I. PTOLEMY SOTER

Whatever one's personal conception of or attitude to ultimate truth, still every religious formula must have power simply as myth, as pure poetic hypothesis. How much more so, then, Theosophy, which claims the status of Religion itself. And indeed the effect is that of a lamp suddenly illuminated behind the semi-transparent screen, hitherto so opaque, of universal history. Life, that was chaos, falls into the pattern of an endless chain, the links of which are individual greatness. The panorama of the past becomes a mighty drama pointing to the future, a drama of the multitude of men rejecting their heritage of a Wisdom they can never quite shatter or forget, watched over as it is by careful guardians. A Wisdom every man, each in his own way, must serve, however unconsciously. Touch where one will, the living contact is made. Take, for closer study, five names almost at random out of distant centuries: Ptolemy Soter, Apollonius of Tyana, Simon Magus, Hillel, Simon ben Yohai—a soldier, a sage, a magician, two Jewish teachers of early Christian days. What conceivable connection can there be between them all? And yet . . . .

Ptolemy steps into history as a decisive force in the world's destinies at a dramatic moment. It was in the year 323 B. C., at Babylon. Alexander the Great was dead, and his heirs, his generals rather, had gathered to appoint a successor—or was it to divide the spoils of the greatest empire the world had ever seen? They scarcely knew themselves, eyeing one another and waiting for someone else to speak. Especially to Ptolemy they must have looked for a lead. He was at this time in the prime of his manhood, forty-four years of age, stout possibly but robust and energetic, his rather fleshy features—he was less than handsome—expressing qualities of determination relieved by a personal kindliness. He had been some ten years old at Alexander's birth, and thus was one of the seniors among the young prince's companions who constituted his bodyguard, sharing his arduous training, his tutorship under Aristotle, his brief disgrace and exile, and finally, upon King Philip's death, his rise to power. He would seem to have accompanied Alexander upon all his principal expeditions, to Egypt

in 332, when Alexandria was founded and the country brought securely under Macedonian rule, to Babylon, and presently to India; he was also prominent in the famous "Marriage of the East and West" at Susa in 324, when he wedded a Persian princess who vanishes from his life as instantly as she had entered it. Always he was one of the most trusted and intimate of the king's seven generals, holding his place not only by personal courage and charm of manner but by diligence, shrewdness, caution, and the ability to mind his own business. He avoided the quarrels and jealousies of the others, and consequently was liked as well by his fellow commanders as by his own soldiers. And now, at this decisive moment, he was probably the one man present who had looked far enough ahead to sort his ambition with the safety of moderation. He argued very reasonably against the concentration of power in the hands of Alexander's feeble-minded half-brother, but his suggestion of satrapships within the empire made no hint of actual division. Let Perdiccas be regent; for himself he sought only the governorship of distant Egypt.

It has been charged against Ptolemy that his caution marred his greatness. Perhaps, and yet in the result he achieved more greatly than any of his fellows, founding the securest dynasty of them all, preserving the comparative peace and prosperity of Egypt in an age of warfare, and being, incidentally, the only one of Alexander's generals to die a natural death and at a ripe age. Certainly he was capable of decisive action, as when he seized Alexander's body, as when he swept aside the one human obstacle to his absolute authority in Egypt by executing him on a charge of corruption of imperial moneys; while if he rejected the opportunity to succeed the assassinated Perdiccas in 321, his desire thirteen years later to marry Alexander's full sister Cleopatra held a significance clear enough to his rival for power, Antigonus, who promptly poisoned the lady. Destiny held him to his post. Continually he thrust out feelers in the form of military expeditions, more than once seizing and relinquishing contested territory, yet never imperilling possession of his chosen land. Not indeed until 305 did he proclaim himself king even there, receiving the titles of the Pharaohs as "supreme divine power in the land of Egypt," though his divine status was not officially established there until after his death in 283. Only the Rhodians worshipped him, as Soter or Saviour, in his own lifetime.

The wise caution, the cautious wisdom, of Ptolemy appears even better in his internal treatment of Egypt than in these larger relations. The Greeks had originally come to the country as allies, deliverers from the Persian yoke. They remained as conquerors, and it was Ptolemy's policy to make their occupation permanent by giving grants of land and money to the Macedonians who settled

there. But he also sought, as definitely and successfully, to conciliate the Egyptians, and especially to win the approval of the priests, the most wealthy, organised, and generally powerful section of the native community, and the most influential force for either submission or revolt. He built temples, he gave land to the gods; according to a contemporary inscription "he brought back the images of the gods found in Asia; all the furniture and the books of all the temples of North and South Egypt, he had them restored to their place".

Minor reforms also might be set to his credit, but his real claim to the world's memory and esteem rests upon his establishment first of Alexandria as a great cosmopolitan centre; second of the Museum and Library, and last of the worship of Serapis. It is hard to say which sets him highest. The third perhaps was the greatest single achievement, yet the influence of the second when linked to the first was to be at least apparently more permanent.

Alexander may have projected Alexandria; it was Ptolemy who made it what it became. Greeks, Egyptians, and Jews alike were drawn to it by various means. For a while it was to be the world's greatest city, and even before Ptolemy's death had grown to twice the size of Syracuse, three times that of Athens, larger even than the contemporary Rome. It was more than a port teeming with the vessels of every sea-faring nation; it was famous too for its carpets, its perfumes, its paper manufacture. Vast wealth was lavished in the construction of its harbour, its streets, its majestic buildings—temples, theatres, warehouses, granaries, palaces, gymnasiums, amphitheatres, monuments, tombs, the famous lighthouse, gardens, groves, its zoo, its Museum and Library.

These last, established in the Greek or Royal Quarter of the city, were, with their courts and cloisters, their halls and lecture-rooms, their connecting colonnades of costly Egyptian marble, their adornments of obelisks and sphinxes, only typical of the splendour of the whole. The Museum, broadening the basis of the Athenian schools of philosophy on which it was modelled, has been called the world's first university, the site of the earliest attempt to achieve that systematic organisation of knowledge outlined by Aristotle. It was the creation of a man at least sufficiently his pupil to love learning for its own sake; Ptolemy subsidised it, but he made no effort to bind it to the spreading of any especial teaching. It was sufficient to bring wise men together, and in fact he and his immediate successors assembled a company which included such men as Euclid, Eratosthenes, Archimedes, Apollonius of Perga, Hipparchus, Hero, Herophilus, Callimachus, Apollonius of Rhodes, and Theocritus. The Museum's earliest work was mainly scientific, being specially distinguished in mathematics, medicine, and geography.

Under Ptolemy III it was still the chief centre of Hellenic culture, and though historians note a subsequent decline towards pedantry its importance for some centuries is incalculable. The Library was its immediate offspring, originating in a suggestion of Demetrius of Phalerum, first director of the Museum. In its scope it was something absolutely new. Works were bought, or copied, for it all over the Greek world; in some cases, it is said, the originals would be borrowed and only copies returned. Before the close of the third century well over 500,000 rolls were housed within its walls, and eventually the numbers rose to 700,000, though some of these were probably duplicates made for extra reference or for sale. It was an accumulation of knowledge such as men had never known before.

The essential importance of the cult of Serapis does not lie in such problems as whether or not it originated in the Egyptian worship of Osiris-Apis, whether it was chosen because this God, as "the Lord Oserapis," already enjoyed a certain prestige among Greeks resident in Egypt, whether the choice of a Greek type for the image of the deity was deliberate, and so forth, but rather in its theosophical suggestion, assertion rather, that all the gods were but one god under many names, that all were, at most, but facets of a single truth. It was that, the force of an ever-new, if very ancient, veracity suddenly perceived as such, that gave the cult its power and appeal, not any mere patronage on the part of king and court. By its own power, by the power of the truth that was in it, it spread east and west to become one of the great faiths of later paganism. Many were the temples dedicated to its name; after three hundred years it stood high in the favour of the imperial court of Rome itself. Inevitably, as the years went by, it had been tainted by the accessions of human ignorance and superstition, yet the core of truth endured, to bequeath its legacy through Gnosticism to Christianity. It reached out to touch even early Buddhism, and its relation to the Neo-Platonism of Ammonius Saccas is evident.

Alexandria, the Museum and Library, Serapis—it would be difficult to name three products of any other period as essential to the progressive development of a Western knowledge fertilised by the ancient wisdoms of the East. From them the pollen of enlightenment was to be carried through many lands and centuries. And all three were the creations of one man—Ptolemy Soter!

The first two are plain achievements for everyone to scan and estimate. But his attitude as an innovator in the religious field really is more difficult to discern. It is possible to present his motives as primarily political, the work of a man cynical in affairs of the spirit and only concerned to reconcile the religious beliefs of a mixed community. Again, one can show him and his followers

in the part of raw boys coming into an ancient temple, simply impressed by the sheer antiquity, the felt mystery, of the traditional Egyptian religion (he revealed his clear interest in the Egyptian past by causing its history to be recorded by both Greek and native scholars). It may be so, and yet such explanations scarcely satisfy. Egypt was the home of ancient wisdoms, perhaps, to which, in the absence of still older Eastern sources, the lands of the West came for knowledge, but the Greeks were not utterly barbarians. The interest of Olympias, mother of Alexander, in the occult mysteries, was notorious; did no others at the Macedonian court, among them Ptolemy, share her knowledge? We have seen how well the teaching of Aristotle bore its fruit in the general practice of Ptolemy, and was not Aristotle the disciple of Plato, who, it is said, had learnt upon his travels in Egypt more than he could declare save secretly to his chosen pupils? Whether Ptolemy shared Alexander's pilgrimage to the ancient oracle of Ammon at Siwah in 332 must remain doubtful though the facts suggest that he did, but certainly they were together in India when, if Apollonius spoke true, his leader sought the company of the Sages of the holy mountain. Admittedly Alexander was only partially successful, but the quest itself implies a large degree of interest and initiative. The more these facts are pondered the more evident seems the existence of another Ptolemy, almost unknown to history, and but hinted at in the patron of the arts, of learning, of religion. His caution then ceases to be negative, becomes a phenomenal wisdom, as fruitful in its intention as in its results. Ptolemy, Soter indeed!

GEOFFREY WEST

वासनावृद्धितः कार्यं कार्यवृद्धया च वासना ।
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥

By the strength of *vāsanā* (an impression remaining unconsciously in the mind from past good or evil Karma) *kārya* (action) is accumulated; and by the accumulation of *kārya*, *vāsanā* increases. Thus the cycle of birth and death is not transcended.

GOETHE AND THE EAST

(*Westoestlicher Divan*)

[**Dr. F. Otto Schrader**, Professor of Sanskrit and Comparative Philology at Kiel University, Germany, was introduced to our readers last November when he wrote on "The Bhagavad-Gita in Ancient Kashmir".

He here presents to our readers a timely article on Goethe whose Centenary is being celebrated during this month—he died on the 22nd March 1832.—EDS.]

Among the works of Goethe there is one which by its very title seems to point to his relations to the East and for this reason seems to be worth being introduced to Eastern readers, the more so as it has so far been very little known except to Germans and advanced students of German literature.

The work is, indeed, concerned with the East, but only with that part of the East which is hinted at by the Turkish word *Divan* (for the Persian *devan* "assembly, council"), *i. e.*, the Islamic East. And even of the latter some features not congenial to our poet will be found missing. Sufism, for example, is conspicuous by its absence, because Goethe, who looked at Hafiz as the foremost model for his *Divan*, did not want him to be considered a mystic and openly remonstrated against those who thought otherwise. On the other hand, one pre-Islamic creed has been found worthy of a place in the midst of the Mohammedan surroundings, *viz.*, Parsism. As for Hinduism, the "country of the Brahmans" is, indeed, once referred to (in the Book Suleika) but for its riches only, while in one of his Notes on the *Divan* we find our poet so safely rooted in Islam and Zoroastrianism that he declines as unsound both India's idolatry as its "abstruse philosophy" (of both of which he knew little enough), another note declaring it as worthy of the highest admiration that "the fatal nearness of Indian idolatry has been unable to influence it" (*viz.*, Zoroastrianism). And yet it can be proved that Goethe was convinced of reincarnation,* but this was for him a Greek rather than an Indian theory, at least in the two poems of the *Divan* where it makes its appearance.

Goethe was a septuagenarian when he published his *Westoestlicher Divan* (West-eastern Diwan). It was the turbulent time after the Napoleonic wars when the grand old man, averse to politics, had turned his back on the patriotic turmoil and taken refuge in the Oriental contemplativeness of a Hafiz and

* For several sayings of his, in poetry and prose, professing or implying this belief, see my little work *The Religion of Goethe* published as No. 38 of the "Adyar Pamphlets" (Adyar, 1914). (On page 22 of it the words "he taught evolution" have been erroneously omitted before the last line. p. 27, "expressions" is wrong for "impressions".)

kindred authors whose acquaintance he made through the translations then available, with the occasional assistance of some orientalist.

The *Divan* is, as to extent, a little longer than the *Bhagavad-Gītā* and consists of twelve so-called Books each of which is headed by a Persian name. They are the Book of the Singer, B. Hafis, B. of Love, B. of Contemplations, B. of Discontent, B. of Maxims, B. of Timur, B. Suleika, Tavern B.,B. of Parables, B. of the Parsee, B. of Paradise. The Book Suleika (containing fifty pieces of poetry) fills nearly a quarter of the work, while the Book of Timur and the Book of the Parsee are the two shortest ones, each consisting only of one longer and one quite short poem. Hardly one of the Books, excepting the Parsi Nameh, forms one continuous whole, most of them being composed of several or many poems of different length and metres and rather miscellaneous contents. Nor do all of the poems belong to one and the same time: most, indeed, to the years 1814 and 1815, but some are later, and a few written even after the first edition. Some half a dozen (the number is disputed), and not the worst, are not even Goethe's, but contributed by a lady-friend of his (see below). The poetical value of the poems is also quite different: it is, on the whole, I should say, not very high, owing partly, no doubt, to the intentional didactic character of most of the latest works of our poet. There is a good deal in them which strikes one as artificial, forced and even hackneyed, and the rhyme is often felt as a disturbing factor. Still there is also in the *Divan* quite a number of veritable pearls.

The work is, of course, not intended merely to reflect the Oriental mind, but, as is indicated by its title, to somehow connect the East with the West. This is not only evident by the way in which Oriental ideas are handled, but also by some of the speakers in the several poems. Suleika, *e.g.*, is throughout this work imagined as identical with a German lady adored by Goethe at that time (Frau Marianne von Willemer of Frankfurt), and the "Poet" conversing with the "Huri" in the Book of Paradise is easily recognizable as Goethe himself. But the Western undercurrent becomes at times hardly discernible at all, and in many passages the "Einfuehlung" into the Islamic mind, the way in which the poet speaks as a Mahommedan, is simply admirable.

A full treatment of the *Divan* would require separate essays on its relation to Islam, its erotics, its gnomes, its parables, and so on. In this short essay we shall confine ourselves to giving the reader first an idea of the peculiar composition of most of the "Books" by glancing over the contents of the First Book, then going through the Parsi Nameh as the only Book consistently engaged in one subject, and finally try to convey a taste of the

sententious wisdom of the Divan.

The motto of the First Book refers to the proverbial prosperity of the noble Persian family of the Barmecides of Balkh (middle of eighth century): "Twenty years* did I let pass, enjoying what was apportioned to me—a series as perfectly beautiful as (was) the (happy) time (apportioned) to the Barmakids".† The first poem (of seven stanzas) is entitled "Hegire," *i.e.*, *hejira*, because therein the poet, thinking of Mohammed's flight from Mecca to Medina, informs us of his resolution to flee from the political hell of Europe (where "North and West and South go to pieces, thrones burst, and empires tremble") to the "pure East" "to taste patriarchal air" and become rejuvenated through "Chiser's fountain" by means of "loving, drinking and singing". Next comes the poem "Pledges of Bliss" giving a curiously dry definition, in five verses, of talisman, amulet, inscription, abraxas‡ and signet-ring. Then follows "Freisinn" (*i.e.* free-mindedness§), referring to the disembarrassment, felt in nomadic life, from the "unnaturalness" of civilized existence. The fourth poem called "Talismans" consists of five independent stanzas in different metres connected solely by their theistic character in that each of them is concerned with some aspect of the personal highest being. It begins with the famous words "Gottes ist der Orient! Gottes ist der Okzident! (God's is the East! God's is the West!), and it ends with the comparison, familiar to every Indian, of creation and withdrawal to exhaling and inhaling. Then comes "Four Boons," *i. e.*, those granted by God to the Arab, *viz.*, the turban, the tent, the sword, and the song. The next poem, "Confession," puts the question "What is difficult to conceal?" and answers that it is fire, love, and—most of all—a poem. The following poem, styled "Elements," states that a poet who wants to be like Hafiz must be able to mix properly the four elements of poetry, *viz.*, love, wine, arms, and the dislike of "what is intolerable and ugly". Then poem No. 8, called "Creating and Animating," tells us that, after God had made Adam out of a clod and the Elohim breathed "the best spirit" into his nose, it was Noah who crowned the work of creation by inventing the wine-cup, thus helping man to find his way back to "the temple of our creator". The small poem No. 9 called "Phenomenon" is

* General term for a time of some length.

† The German original here, as of all my quotations, is, of course, in verse.

‡ A special kind of talisman with an occult picture and the word *abraxas* or *abradzas* which, read as a numeral, means 365.

§ It should be borne in mind that the liberty of forming compound words is almost unrestricted in German and much made use of especially by the poets, and that this is one of the chief difficulties in translating German poetry into other European languages. The English compound "liberal-mindedness" denotes a feature of the character, which is not meant, but in Sanskrit, which has the same freedom of compounding as German, the translation *cittanirvighnatā* would be fairly exact.

an explanation of our white-haired yet vigorous poet's undauntable appreciation of the fair sex: it is like the rainbow produced by the pairing of Phœbus (the sun) with the whitish "wall of rain". No. 10, "Loveliness," is a glorification of dawn and sunshine. No. 11, "Discord," speaks of the disunion caused in the poet's mind by the sounds of nature threatening to become more attractive for him than his poetry. No. 12, "The Past in the Present," is an admonition not to regret the pleasures of by-gone days, but rather get hold of the past in the present by enjoying through others the pleasures formerly enjoyed by one's self. "Song and Sculpture" following next is a little poem placing the poet's art by the side of and, apparently, above sculpture. " Daring," also of three stanzas only, emphasizes the necessity, for the poet, of practical experience of life. "Rough and Smart" is a defence of the poet's wantonness against those who want him to be modest and decent. "All-leben" (Universal Life) is the common title of one poem of seven stanzas with an additional stanza and a rather independent supplement of two stanzas. Referring to Hafiz's praise of the dust trod by the feet of his sweetheart the old poet regrets having neither dust (in his "always clouded North") nor a sweetheart, and appeals to the thunderstorm to heal his soul by whirling up a dust-cloud and bring it down wetted as the womb of new life. The supplement is a charming little couplet:

God gives us through the moth the likeness of life and through the eyes of our love his own likeness.

The last poem, called "Selige Sehnsucht" ("Blessed Longing") is perhaps the most admirable of all the smaller poems of Goethe's. The five small verses introduced by the warning not to impart their contents to anybody except the wise make up a true little Upaniṣad. The superficial reader will not find more in them than the teaching that self-sacrifice, as that of the moth entering the flame, is the door of immortality. But a careful reading, taking into account certain other sayings of Goethe's, will reveal the astonishing fact that here the act of reincarnation is described, the "butterfly" hindered by "no distance" being the departed soul drawn to rebirth by its karman, and the flame of the "quiet candle" being the flame of passion burning in the retreat of love.* The often-quoted concluding stanza, which is a later addition, confirms this interpretation. It runs:

And as long as thou hast not grasped this die-and-become thou art but a dull guest on this dark earth.

The one book of the *Divan* which is entirely free from Islamic relations as well as erotics is the Book of the Parsee. It has the sub-title "Bequest of the Old-Persian Creed" and consists of

* For a translation and fuller discussion of the poem see the pamphlet mentioned in footnote on page 161.

nineteen stanzas followed by a postscript of twelve lines. It contains all the points of the Zoroastrian creed that appeared to be essential to our poet who had been inspired already in his early youth by the worship of the fiery element.* It opens with a question asked by an old Parsee (hardly Zarathustra himself) on his death-bed: "What bequest shall come to you, O brethren, from the parting one, the poor good man whom ye younger ones have patiently nursed, honouring his last days with loving care?" The answer is in the form of the "bequest" and naturally begins by drawing attention to the sun (verses 2 to 8). The king on horseback, surrounded by his grandees, all of them glittering with gold and precious stones—are they not totally eclipsed by "the sun rising on the wings of morning over the countless mountain-tops of Darnawend"? Does not its sight make us recognize God on his throne and exhort us to prove worthy in our life of the grand manifestation? "And thus," the old man goes on, "let my holy bequest entrusted to the brotherly will and memory be this: Daily preservation of heavy services (Schwerer Dienste taegliche Bewahrung). No revelation but this is needed" (v. 7). Let the new-born at once be turned to the sun in order to give a fire-bath to his body and soul (v. 8). Hand over the dead to the living; cover with rubbish and earth the (dead) animal and, as far as possible, whatever else may seem impure to you (v. 9). Let your fields be neat and clean; let trees grow in rows (v. 10). The water too in canals and ditches should be kept clean by never allowing it to stagnate, and exterminating reeds, rushes, salamanders and other monstrous creatures (v. 11-12). On earth and water thus purified the sun will shine with pleasure and produce life and bliss (v. 13). And only in a country thus purified may the priest venture "to beat God's likeness out of the stone" (v. 14). Wherever there is a flame, be aware that it is your benefactor; whenever you carry wood, mind that it is "the seed of the terrestrial sun"; whenever you pick *pambeh* (cotton), remember that it will become a wick and carry the divine (v. 15-16). Then no misfortune will ever prevent you from worshipping every morning the throne of God (v. 17). That (v. r.: There) is the imperial seal of our existence; it is for us and the angels the mirror reflecting God. And all who stammer the praise of the Highest are assembled there in circles round circles (v. 18). Let me renounce the banks of the Senderud and lift up my wings to the Darnawend to happily meet the radiant one in his glory and eternally bless you from the height. (v. 19). The postscript, which is not quite what might be expected here, may be summarized as follows: thoughtful men appreciative of wines will feel thankful for them "to

*Compare my *Religion of Goethe*, p. 4.

the glow which makes all this thrive" and stays in the grape as a power awakening many forces, though suffocating some; pernicious for the immoderate, but helpful to the moderate.

The gnomic wisdom of the *Divan* is not confined to the Book of Maxims, but there is a good deal of it also in the two Books preceding it. Of this branch of poetry Goethe is one of the most successful representatives, and he has always had a particular liking for it. The following are a few remarkable specimens.

In the Book of Contemplations we read:

What shortens time? Activity! What makes it unbearably long? Sloth! What causes debts? Delay and submission! What makes one win? Quick resolution! What procures honours? Self-defence!

Further:

He who is inflamed by pure love, will be recognized by God.

Here we come also across some delightful sayings on women:

Be indulgent to women! Out of a crooked rib she has been created; God could not make her quite straight. When you bend her, she breaks; when you leave her in peace, she becomes still more crooked; O good Adam, what then is the worse?—Be indulgent to women: it's no good if a rib of yours breaks.

The following is from the Book of Discontent.

And where peoples separate, despising each other, there neither will admit that they wish for the same.

If one is cheerful and good, the neighbour will not be long in tormenting him; as long as the capable man lives and acts, they are prepared to stone him to death.

Out of the many striking sayings of the Book of Maxims half a dozen must suffice here.

The day is not over yet; let men be busy! The night will come when nobody can act.

Why do you complain of enemies? How could such become your friends to whom your very being is an eternal reproach?

Is there anything more intolerable than the wise being told by the dullard to behave modestly in their great days?

Let yourself never be tempted to contradict! The wise fall into ignorance by debating with the ignorant.

For what I feel most thankful to Allah? For having separated suffering from knowing. Would not every sick person have to despair, if he knew the disease as the physician does?

Whoever comes into the world, builds a new house and goes away, leaving it to a second. That one will arrange it differently, and none will finish it.

The Book concludes:

Know that I am utterly displeased when many sing and speak! Who expels poetry from the world?—The poets!

We take leave of the *Divan* with a quotation from the Book of Parables:

All men, great and little, spin a subtle texture for themselves and nicely sit in the midst of it with the points of their claws. Now, when a broom finds its way into it, they say that it is unheard of, and that the greatest palace has been destroyed.

F. O. SCHRADER

BENEATH THE SURFACE

INDIA'S PROBLEM

[**Dr. N. B. Parulekar's** series of articles on "Renascent India" in our last volume has been widely appreciated and quoted by several periodicals. He is now the Editor of a daily paper, called *Sakal*, which he has started in Poona.

In this article Dr. Parulekar looks into the future and raises some important issues on which there may be differences of opinion, but the significance of which none can deny. During the war the issues of peace were obscured, neglected even when perceived, and the world of to-day suffers therefrom. Let not India repeat the mistake. The emancipation begotten of the political struggle will have its grave problems, and their solution ought to be the subject of thought and quiet discussion even now.—EDS.]

Once India is free and the present political atmosphere becomes clear, the question will arise, which way will the country shape itself? Is it to be Gandhi's India, Jawaharlal's, Shaukat Ali's, Malaviya's or Moonje's?—very different Indias indeed.

Still more there is another India —Young India, consisting of men of this and the coming generation. Their energies are directed towards shaping the future of this country while the present generation of leaders are about to retire. I have seen young men during the last year and a half engaged in social work or political demonstration, in towns and villages. I have seen them toil and suffer as volunteers. I have asked myself if they have a vision of the India they are struggling for. A few of them are University trained; many have had to leave school early; and the large majority is without even elementary education. They are drawn from different communities——Brahmins, non-Brahmins, untouchables, Muslims, Sikhs, Jains, and the number of the fair sex is not negligible. They all seem unaffected by caste rules or religious denominations. This is the army of New India. It is made up of young recruits who have broken old-world bonds, have freed themselves from conservative moorings and are prepared for anything. They are communists without convictions, socialists without serious thought, revivalists without religion—in short, organisms whose energy is out of all proportion to their insight or understanding.

The political agitation is only a symptom of a series of revolutionary waves about to sweep over the land, which will tear to pieces its time-worn structure; and there is now available an army of people willing to be their channel. In the past men have been reckoned as of one caste or another, who have worshipped or failed to worship this or that form of deity. Many had an occupation of some kind, and the unemployed attributed their misfortune to fate and not to any fault in social organisation. But the incessant political

agitation of more than half a century; increased unemployment among the educated; the rise of new industries in unexpected regions and the consequent displacement of labour; its organisation into unions; continuance of economic depletion in favour of a foreign power;—these and other causes have broken the old time human groupings. Caught in the whirl of larger currents men's minds are rapidly gravitating towards influences which are distinctly alien, far off and as yet largely unseen. This is exactly the atmosphere in which revolutions are made. The present political upheaval does not mark the end of a revolution, however orderly. Even in this movement we should have had plenty of violence but for Gandhi, and also the experience of political workers who know that violence is impracticable under present conditions. Though for the time being the wave of restlessness is placed within the bounds of order, yet I am afraid later on thousands will break and in several directions. That the country has so far remained non-violent is an admirable example of inner restraint, probably unparalleled in human history. But the future? Once the personality of Gandhi is removed, or the issue of political freedom is settled, the country will feel the pressure of raw, untutored and reckless energy.

Whether India is politically agitated or is seemingly settled is not so important. In fact the present comparative silence is more eloquent than the erstwhile turmoil. What is significant and what should be disconcerting to the orthodox as well as progressive elements in the country is the plasticity in men's thinking, a kind of formlessness as in protoplasmic existence which in earlier stages is more active in its tail than its head. The problem is how this head is going to be shaped; what are to be its contents; what ideas are to lodge therein? What, in brief, is to be the direction of conduct of the nation, once it starts as a free unit? Just now in the curvature of its cranium are cast two cells, one of non-violence, and the other of service to the poor. But our national metabolism is in such a crudely formative period that it is not unlikely if the higher strains get twisted later on by opportunism on the one hand and class struggle on the other. Once the emotion fluid, floating round these higher ideas, dries up (and it is sure to dry soon) what possibility is there that such principles will flourish without being dominated by mere biological propensities to live? In other words the struggle for existence is becoming so sharp that there is no knowing to what extent the nation may go.

This need not presuppose any very large mass revolution in the immediate future. The vast majority is still illiterate, still rooted to the soil, still immersed in its rural environment and its own quiet way of thinking. There is still some time before the starving rural population will

pick up their hatchets and march on Government House! To the majority of them the present struggle is not so much for popular rule as for Gandhi rule. They follow him for saintliness first, and for Swaraja afterwards. The farmers in Bardoli told me that they would pay the land revenue if Gandhi would ask them. "Supposing he asks you to pay and you are not able to pay, what will you do?" I asked many, and they could not answer. I am mentioning Bardoli because it has been the base of operation in times of non-cooperation, and had more contacts with Gandhi and his followers than other parts of India. Yet in Bardoli I was not able to find political, social, or economic, consciousness to measure with the no-tax campaign. Those who insisted on Swaraj seem to have no clear ideas whether that Swaraj is to be communistic, capitalistic, socialistic, or individualistic as in old monarchies.

During an election in England when the Socialists were fighting for political supremacy as against the Conservatives, I saw a British audience swayed by promises of more cabbage, corned beef, milk, new tenement houses, etc. During two presidential elections and scores of city or gubernatorial elections in America I found the same thing. If that is the "horse sense" among the English or the Americans, the "cow sense" of the Indian cultivator may not be expected to rise much higher. But what is rising in India, and disproportionately restless to the background of the masses, is a class of people who are out to act,—to change, to break up, either because they have nothing to lose or everything to gain. Just now all are equally animated with a spirit of opportunism which has created an alliance between them instead of a conflict as might have been expected. The more active elements have had some taste of electioneering, and an acquaintance of power through group manipulation. The moneyed are getting rapidly acquainted with larger profits of modern machine methods and want to make more money. The educated unemployed are looking out for more posts. And so on. In other words, with the advent of political freedom and economic indifference to Indian enterprise as its corollary, new avenues to power are being opened up. Add to this the crumbling of caste, which held India in as tight a grip as the church held medieval Europe. After the collapse of the ecclesiastical authority in Europe, passions which for centuries had been locked up leapt with added buoyancy, and a new man was born, a man of unrestrained passions, blind emotions and raw instincts. For over five hundred years Europe tried to guide the emotional current into some form of philosophy, ethics, politics and social organisation, without much success. Science contributed its quota towards the strengthening of individualism. The problem of undigested power is the

problem of modern Europe.

Just as the quest after power has carried Europe through a series of revolutions, it may carry India the same way. Signs are not wanting of this new trend. As already remarked a new philosophy of opportunism has sprung into being, and divergent elements are joining cause, and no single class feels itself strong enough to override the other. The rank and file of the national movement is made up of these: socialists, communists, capitalists, fascists, political idealists, and exponents of policies incompatible with one another, except under forced circumstances as at present. The orthodox and the atheist are brothers! They fight for Congress posts even before Congress is in control of political power. An editor of an important nationalist paper told me this: "Whether we like it or not, our paper represents Congress to-day; whether we like it or not, it will also represent Congress to-morrow, when Congress is the government." Who then is to represent the people when between the Congress as a government and the people the interests begin to diverge?

Some questions here arise for the thinking mind.

Have all Nationalist newspapers which have profited largely by the boycott of their British adversaries, and which condemn in their Editorials a foreign government's attitude towards the poor and the down-trodden, and write columns on what should be done —have all such papers, I ask, a clean sheet as regards the rate of wages they pay their employees and the regularity of their payments?

Can all manufactories of Indian products, products recommended by revered Nationalist leaders and thus appealing to the Indian public, manufactories which have profited also by the boycott of British goods, show an honest record that their employees have participated in the profit or that all the gain has not gone into the pockets of the already rich?

They have not, and they cannot if all that I have been told and have observed is true. In these and like instances is there not a combination of the moneyed and the clever to exploit public sentiment and earn profit in a changing world?

In legislatures, in university senates, academic councils, in elective bodies, how many are there who work disinterestedly for the public? How many who seek profit or power without service or responsibility? The prophet of Swaraj may live on goat's milk but the "nationalist" profiteer will have his cream. Look at the fate of certain labour unions in India. Some of their leaders profess allegiance to Moscow and others to Berlin, and pull down one another, and appropriate to themselves the profit of labour union fees, prestige and power. That is what I have heard.

The stake in India is not so much freedom as philosophy of life, not so much politics as the

question of practical idealism. What chances for an understanding large enough to digest the new power instead of being driven by it to rivalry, self-aggrandisement and to slavery of passions? Unless India is able to hold to a conception of life, to a philosophy organising our scattered interests and activities, it is difficult to see how the country is going to harness the flood of new energies falling into its lap, and utilise them for good rather than be crushed by them. To those who can profit by other people's experience the West lies open to view like a vast mirror reflecting frustrated human efforts. There, now, men feel broken, fatigued and bewildered because the conquest of nature has not brought them nearer to the control of themselves. India is where the West was three hundred years ago, at the beginning of industrial civilisation, and in a period of readjustment of old and new powers. The technique of organising governmental power took centuries of patient labour, research, and heroic struggle for the West, and the experience is lying ready-made at our feet.

Shri Aurobindo Ghose in his first speech at Uttarapara after a year's imprisonment said that he realised God in jail. The magistrate, the police, the bars of the cell, appeared to him to be a play of God. From jail he brought out the message of Dharma, which he said was to be the primary care of India and the basis of her political and economic progress. It was practically the same teaching which Bipin Chandra Pal gave his countrymen after coming out of Buxar jail. During six years of exile Lokamanya Tilak devoted himself to study and explain the philosophy of the *Gita* and the outcome was his *Gita-Rahasya*. The same might be said of Mr. C. R. Das. Put by the side of these men the mentality of the A and B class prisoners in the recent civil disobedience movement and one realises the change. *It is one of the most remarkable phenomena in contemporary India how the very soul of Gandhi's teaching seems to pass unheeded by his educated countrymen. He preaches non-violence as a principle; they follow it as a policy.* I have had several opportunities of observing Gujerat, the province of Gandhi. Young college men in Gujerat (I am informed by those who are supposed to know them) read more Bertrand Russell and Bernard Shaw than Gandhi; believe in birth-control when he preaches self-control; are drawn to novels and motion pictures of western social life as against Gandhi's own social philosophy. I have had opportunities to travel, see, talk with people and observe with my own eyes all over India during the last eighteen months. Everywhere I found the same story of the rise of individualism. Young men are adrift, and the question is, what is to be their philosophy? Educational institutions under the auspices of religious bodies, *i. e.*, organisations expressly planned

to promote spiritual progress, such as Arya Samaj, Brahmo Samaj, Hindu or Moslem denominational groups, including Benares Hindu University, are turning out hundreds of young men without an impress of the very philosophy they were founded to promote.

What India needs to develop in order to cope with the unfolding new powers, is a philosophy of renunciation. The ascetic ideal germane to Hindu civilisation needs to be rescued, on the one hand, from those who have made of it a kind of ritualism or religious extravaganza, and on the other from a generation of men whose major efforts are directed to accumulate power over others or material wealth to satisfy themselves. Hungry and now free to choose their own pace of progress—that is what the impending political freedom, coupled with the influx of machines and mechanical knowledge from the West, means to the more active, ambitious and acquisitive elements. What about the illiterate, rural population? They may be hoping to plunge headlong into material prosperity.

The edifice of material civilisation can be raised in India as high as elsewhere—by increasing human wants. It is easy to raise men's standard of living without necessarily raising thereby the standard of thinking. This must put the entire spiritual life of the country at stake. The other way is to cultivate the virtue of disinterestedness, of nonpossession, and the desire to create without the corresponding desire to possess for oneself. It is not mere altruism either that is wanted. It means that the initiative must come from a desire to transcend life rather than simply to enjoy it. There is a kind of asceticism that runs away from the world. There is another, one that is brought out most systematically in the teaching of the *Gita*:—a religiously scrupulous discipline of putting Soul above senses, understanding above acquisition, and a discrimination between what is permanent and what is impermanent though extremely attractive for the time being. *It is by sowing the seeds of sacrifice in the fields of material science, government, business, in fact, every department of life, that we may hope to grow a spiritual civilisation in India.* Otherwise there will be a harvest of madness for power, pleasure and material expansion. What is really at stake in India is the very existence of its ancient philosophy; also—the chance it may have in the new era now about to dawn.

N. B. PARULEKAR

RHYTHM AND LIFE

[**Sir Herbert Barker** is a specialist in manipulative surgery, who champions the cause of bloodless methods of operating. It is reported that "he showed marked ability when quite a child for manipulative surgery";—is this indicative of knowledge brought back from a former incarnation? His principal operations are directed to the radical cure of derangement of knee cartilages without surgical interference, the correction of flat-foot, and other kinds of abnormality of the joints. He is said to have successfully treated over 40,000 cases.—EDS.]

Modern science has undergone a complete revolution since the days when Huxley, the great Victorian, interpreted the phenomena of the external world in such terms that it seemed the last stronghold of Nature's secrets had been wrested from her.

To our fathers it was as though the whole anatomy of the universe had been dissected out and laid bare for our inspection. The universe was presented to our minds as a vast structure of atomic bricks indestructible and everlasting.

All that has gone. Modern science, particularly astro-physics, has undergone a change that is little short of amazing. For the truth is clear: the physicist of today is a mystic. He sees the universe through the eyes of the visionary. To his cold science has been added that intangible something that carries the searcher after truth over from the category of fact collector to interpreter and seer.

A second change, no less remarkable, has transformed our ideas concerning the internal world of mind. If the external universe about us has unfolded before our prying eyes mystery upon mystery, vastness upon vastness, the exploration of the human mind has done no less.

Psychology reveals us to ourselves. And the discovery is a marvel as great as that of Darien to old Cortes. We behold our minds in awe and amazement, for what we see is a universe housed in the bony structure of the skull, where the mathematical formula that the less cannot contain the greater is set at naught.

In these two realms, the external universe in which our small celestial home whirls amid a million silent, unknown, and maybe, unknowable neighbours, and the internal universe of mind, we dimly sense certain laws.

The dance of the stars, the gyrations of the unnumbered Solar systems of space, constitute a rhythm. The physical universe is a symphony. Its music is subject to rules even as are the symphonies of Beethoven. There is a counterpoint and harmony in the heavens above and in the earth beneath the heavens.

Nor is this all. There is a rhythm in the human mind and in the human heart, just as there is a rhythm in every movement of body or mind. This, if I may

be permitted the term, I would call the Rhythm of Life or Life's Dance.

The problem of all intelligent life on earth is the problem of achieving physical and spiritual harmony with environment. It is, in a word, first recognition of the fact of life's rhythm, and thereafter of the mastery of its very difficult technique.

In the East, among Yogis, the cult of rhythmic life has been studied far more seriously than has been the case with the western world. The reason for this is not far to seek. Speaking very generally, however, it may be said that the Eastern mind is introvert, the Western extravert. The introvert looks in upon the realm of personality, the individual soul, and explores its vast and bewildering hinterland. From that Odyssey of the Spirit has come much that is of supreme value to humanity.

For dimly the central fact defines itself to the human consciousness. It is this: life is not the scattered fragments of a shattered mosaic: life is one and whole, its parts interrelated and interdependent.

Thus self-examination reveals to us the truth that there can be no health of the physical body without health of the soul: that each acts upon the other by some intangible agency of sympathy or harmonics. This restatement of the problem of wholeness, or health, casts a white light upon the manifold evils that beset man as individual and man as social animal.

The disorders that afflict and mar the lives of the majority of mankind arise from lack of rhythm in life. That rhythm, or lack of rhythm, is the governing factor of our existences from the moment of conception to the final dissolution, so-called death.

It is a startling suggestion to put forth, yet one that is well worth considering, that no man can live rhythmically unless he follows the first cardinal law of life, which is to breathe scientifically.*

The mind is not the brain, but the brain is the instrument of the mind and conditions its activities. The body is not the soul, but it is the house of the soul and conditions the soul's growth. Both brain and body, then, fed by the blood-stream, call for those conditions that ensure health.

There is no escape from life's rhythm: it is the universal harmony. The very blood-stream itself is a rhythm, rhythm of heart beat, rhythm of red and white blood cell.

Space forbids further elaboration of that aspect of our subject. It may be summed up with the proposition that health and holiness are allied.

*Like all other bodily processes, breathing is but an outward expression of an inner and psychological action. Hatha-yogis teach sundry practices for "killing" breath; there are westerners who thoughtlessly practise and advocate practice of breathing exercise—dangerous alike to mind and body. When the mental energies are creative in the spiritual sense, bodily breathing naturally becomes rhythmic. Theosophy which teaches the eastern Raja-Yoga methods, advocates not lung breathing, but mental *will* breathing; the difference between the two is enormous. Real Esoteric or Raja-Yoga instructions are not to be found in printed books; they are imparted to the pupil, who has prepared himself, by a real Guru.—EDS.

Turn to the consideration of the modern world expressed in the feverish activities of an age pledged to the Moloch of acquisitiveness, and we find an implicit denial of the central truth of our existence: we find everywhere discord, disharmony.

That is the malady of the modern world; its life is febrile, unorganized, empirical. Yet the social activities of man, no less than his physical mechanism and its scientific control, are part of the general life rhythm. The modern world is coloured by a false philosophy, and, starting from that false approach, it blunders from chaos and confusion to fearful dilemmas from which the wit of man seems impotent to save it.

Yet the reason, it seems to me, is obvious. There is no rhythm in a social system based upon the acquisitive instinct, for such a system mars the harmony of daily life by muting the chords of man's spiritual organ. In place of the Dance of Life we see a frenzied stampede whose urge is fear, distrust and greed.

The essence of our task is to master the theory of life's harmony, for lacking it, we may hope to produce nothing better than discord. The philosophy of life that places in so many watertight compartments human activities is self-condemned because a self-evident failure in operation.

All man's social and political activities must be capable of expression in moral terms. For behind all lies the spiritual law, the law that can be interpreted and applied only in action.

The false aim begets the false end. There can be no health without knowledge, no knowledge without wisdom, no wisdom without rhythm, no rhythm without love.

And love is the law.

The individual who loves, whether that love be the love of man for woman, or the generalized love of the individual for his kind, or the impersonal love of man for the Deity, experiences the true and inner meaning of rhythm. The ecstatic moment brings self-fulfilment and the opening of magic doors.

It is only necessary to study the lives of the holy men of all times, of Jesus and St. Francis, or Gautama the Buddha, or the Mahatmas and Yogis, to realize that these great Spirits have expressed in every thought, deed and movement the outward and visible sign of an inward harmony.

Through all the universe ripples the Eternal Rhythm of life, majestic and symphonic. Rhythm of light rays, of sound rays, of electrical energy, of physical tissues, of mental and spiritual energy.

The tendency of modern science is away from materialism and towards mysticism. Behind phenomena lies Mind: and at the central core of all, the fountain-head, the law and the code: ABSOLUTE COMPASSION.

HERBERT BARKER

THE SONG OF THE MIDLAND SEA

[**Robert Sencourt** is the author of *The Life of Empress Eugénie, The Life of George Meredith, Outflying Philosophy,* and *India in English Literature.* He at one time lived in India for four years, and has spent an equal period in Italy and France. In the following article he makes a plea for a blending of the intellectual and spiritual ideas of East and West which meet in the waters of the Mediterranean.—EDS.]

I

In the things both of the mind and of the spirit, the Mediterranean is still the world's central sea. It washes three continents, it is half way between the equator and the pole; Rome, its central city, is equidistant from Aberdeen and Erzerum, from Timbuctoo, Khartoum and Petrograd, from Delhi and Newfoundland, from Chicago and Mandalay. Its temperate air, its soft yet brilliant light, its green and violet waters, its azure skies, have urged on men a love of luminous air which has enabled them to use the images of nature for more ethereal realities. Therefore also they hold the balance between the senses and the spirit; and as they are poised between intellect and blood, so also their civilization amalgamates the Eastern with the Western World. The dominant civilizations of the German and the English speaking peoples have turned towards the organization and division of material production, and the general provision of material comfort against harsh extremes of climate, and depressing atmospheres; the older and more venerable cultures of India, Japan and China have paused in compromise between the onrush of this material civilization, and their immemorial assertion of religious ideals as absolute; Russia, in a sudden and impressive upheaval, has turned from the resigned spiritual patience of the East to the organized materialism of the West in its most logical, most mechanical and most aggressive form; but the Mediterranean to-day, as for at least three thousand years, and perhaps further still into "the dark backward and abysm of time" has been struggling to maintain even in social and political organizations a just balance between order and freedom, as it does also between eternal things and present well-being. It would never do so if its waters did not wash on oriental shores, as well as on those which lead up to the modern productive North. It would never do so but that its traditions contain what the spiritual philosophy of India has handed down from what Burke called "the earliest twilight of moral and metaphysical thought".

For between Benares and Damascus, where the road turns upwards towards Athens and downwards towards Jerusalem and Egypt, what immemorial caravans have passed! Sometimes the

snow and the declivity of the mountains; sometimes "the rose red city half as old as time" with its terraced outline which shows its hovels and its palaces open to the escape and refuge of the roof; sometimes the river and the palm, sometimes the cypress and the rose, led them over the jungle and the desert in their pilgrimage through intense and brilliant light. And were there also sacred caravans that moved alone beneath the stars? We do not know. There is no detailed record of an exchange between religions or philosophies. Before Alexander crossed the Indus and invaded the territories of Porus, Scylax of Caryanda had been sent to India by Darius; before 500 B. C. Hecataeus of Miletus published a book of ancient geography which gave many details of India among which there seems to be a mention of Buddhism, and of an elaborate social system under an organized bureaucracy; but Megasthenes, who went as Ambassador to Chandragupta in Pataliputra, gave the fullest account of India which the Greek world ever had. Chandragupta was a sovereign whose court was gorgeous and whose administration was elaborately organized; he had the dervish and fakir among his subjects; but there is no record that there was any real interchange of thought or spiritual mysticism; for the clearest hint of intellectual interchange is the record of an Indian who sent to Greece asking for "some raisins and a sophist". Nevertheless, *it is at Athens that the truths of Eastern religion became the mother of all succeeding thought in the Western world.*

II

What is truth? What is reality? That was the great question which invited the sublimest researches of ancient wisdom. It is true that man is a creature of the senses, and lives by his contact with the exterior world: but in his inner world—the mind of man contemplating—he has another realm and a more august one; for the mind which understands insists that it has within itself the criterion and measure of reality. Shelley, dreamily watching the reflection of the sun from the lake playing on the ivy and the yellow bees busy with its bloom, claimed that from them he could create a form immortal, a form more real than man. So the philosopher says: thought ever works with forms, which—if not more real than man—are man's own true reality. Man's reason is not bounded by itself; and still less by material things. It can insist that within its intercourse with them it lives with an independent life; that its thought is a form; and that this unseen form or idea is alone valid to the supreme and indestructible reality.

What then is the meaning of the outward world? To the Hindu philosophy it had seemed but delusion, and Plato too was content to call it a shadow; absorption in it was therefore but the dream of a shadow, and the art which reproduced it the shadow of a

shadow. This doctrine of Plato's is one of the highest flights of oriental thought through the azure deeps of air as it wings its way from matter to that which is beyond it. But had it stopped at the oriental tradition with Plato, life on earth would have been meaningless: and the men of the Mediterranean did not cease to be men of earth. Plato was hardly dead, when Aristotle his pupil gave a new turn to the whole meaning of western philosophy. Less of a poet, less of a dreamer, he accepted that doctrine of Ideas in which Plato expressed the wisdom of the East; but he could not deny the outward world. Aristotle did not say that God is a thinker apart from what He thinks: but that thought which is a Divine activity, thought itself, illuminating the life of man, enables man to abstract from the things he knows by sense a contact with something indestructible, something of ultimate reality, something which, being unseen and recognized by thought not sight, is eternal. The things which are recognized by sight, though not actually delusion, are so fragile, so transitory that they claim no more reality than sense can give them. The senses recognize only the temporal or accidental appearance which they have: but their reality, which both Platonic and Aristotelian philosophy call their substance, or substantial form, is something underlying this, something which relates them to man's judgment, something they owe to their correspondence with informing and timeless thought: and recognizing so the scenes of nature which he loves, the philosopher may repeat what Wordsworth said of his own joy among them

> I held unconscious intercourse with beauty
> Old as creation.

Thought, said Aristotle, was ever creative, and draws the forms of all things out of abysmal void. In the beginning was a Mind, and beside it there was nothing: and yet this void of nothing, this blind vacancy, was a raw material, a chaos out of which order could be evolved, a night which could be illumined. It was so that Aristotle found a reality (though an inferior reality) in the outward world which was informed by creative thought; as a sculptor can make the unhewn stone instinct with ideal life.

So much is philosophy: and it is a philosophy which cannot but be congenial to the great traditions of India. And indeed it is not complete till it meets the traditions of India: for even to the present day, this great tradition which never died, and which has come again to a new and vigorous youth, has not explained and cannot explain what is the relation between the life of sense and the life of mind. It can be explained only by the postulate of a nature which partakes of both, of something between the body and the mind and which interpenetrates them both. Such an energy, invisible like electricity, yet like electricity able to affect material forms, is known to India, which in its account of the various energies or

bodies in which man ascends from the life of physical nature to the highest powers and faculties of the soul is one to which the Mediterranean philosophy is now about to turn.

III

Philosophy in its noblest exercise is always merging into mysticism.

"By mysticism" said Jowett, the great authority on Plato, "we mean not the extravagance of an erring fancy but the concentration of reason in feeling, the enthusiastic love of the good, the true, the one, the sense of the infinity of knowledge and the marvel of the human faculties." When life becomes thus full of high emprise, it is, as we say, inspired by something higher than itself. The activity of mind, in other words, has been raised to that of spirit. For what is the intellectual illustration which gives to all things their intelligible splendour? The final idea of good or truth or beauty is no quiescent form: it is a power of light and life and love. And this supernal energy, working together on heart and mind and soul, arouses the sense and faculty of mysticism by which human life not merely in the exercise of thought but by a spiritual faculty which turns the life of the heart to a profound movement of unity enters by instinct and intuition into communion with the life which is divine.

Such a life, it is true, is founded in moral law: and it cannot be divorced from man's duties and responsibilities in the natural sphere which indeed it energises and illumines. But it looks beyond them; its object is to unite man, and all his faculties, with that Divine Life which seen by the philosophers as the thought of the original mind is now perceived also as perfect love; it says to the created heart "a heart beats here": and heart and mind together combining in one act of loving intuition see this perfection as coming in a loving embrace to unite with the life of nature, and draw it up into its own holy and supernal life—for such is the sense of the Christian mystery. They see it therefore at once as very near, nearer than hands or feet, and see it also far off as the heavenly beauty, a beauty which in Dante's words is joy:

una bellezza
Che letizia era.

Such a beauty is so far more than the eye has seen, or the heart conceived, that it is attained only by the negation of the life of sense, only when the soul lives in its transcendent faculties. Here is the all, which to the lower sense is nothing. A Renaissance saint of old Castile, John of the Cross, wrote more than one treatise to speak of the dark night, first of the senses, then of the soul, through which he passed by the negation of desire into this nothing and this all which, often misunderstood, had appeared more than two thousand years before him to the disciple of Buddha. Spain itself though at the Western Gateway of the Mediterranean which

passed out to the old fabled continent of Atlantis was a country steeped in the traditions of the Orient, not only in the Christian mysteries but in many subtle influences from Islam. It is one of the latest triumphs of Spanish scholarship, the discovery of Professor Asin y Palacios of Madrid, that not only did the concept of an ideal human passion such as that of Dante for Beatrice, come not from the Provençal troubadours, and so from beyond the Rhine, but that it was taught explicitly by Ibn Arabi of Murcia. This Moslem had anticipated, and no doubt informed, Dante on practically every detail in which up to now we had thought the Divine Poet was most original.

England has given to India the material advantages of her own contribution to civilization: and with that the Pax Britannica. *But is it not true of modern civilization that it sacrifices life to the appurtenances of life?* Britain's gift to India, which at its best is excellent, is at its best only as a means for an assimilation between Indian ideals and the mystical and philosophical traditions of the Mediterranean by which all that is finest, even in British life, is inspired. The commerce in material things which attracted the Elizabethan traders has done good in its own sphere: but it must tend to make way for the generative intercourse of philosophy and religion. That mutual attraction and affinity can lead to the fruitfulness of romantic union only when India has refined and enriched the Mediterranean traditions of the inner life. So in their mutual richness Eastern and Western wisdom will mingle and interweave with the sympathy which has the vibrant potency of music and is "nowhere to be defined but in strange melodies".

But until India can assist it more precisely

> to unfold
> What worlds and what vast regions hold
> The immortal mind

the heart and soul of Europe cannot take flight in those great adventures of spiritual love, which refine the magnetism of the blood with intuitive sympathies in which, as by an outpouring of aromatic gums and juices, the glowing heart of India leaps up to perfume and to flame. It is because this new and sacred commerce can live only in mutual trust and generosity that England must forego the constraint which irks the Indian soul. And India for her part needs England as a means to something more than England, to the origin and sunrise of European wisdom. The time has come for us to pass above the impressive pageant of human life, as we see it in Shakespeare, to Dante's

> Tales and golden histories
> Of heaven and its mysteries.

The Divine Poet, in wedding the ethereal beauty of the Italian scene to the holiest traditions of his culture, guides us upward to the beauty of the arcaner spheres of which the immemorial science of the soul in India has spoken with such exquisite precision.

ROBERT SENCOURT

KARMA AS A THEORY OF CAUSATION

[**Dr. Jagadisan M. Kumarappa** has the advantage of belonging to the Indian nation which inherits Karma as a belief; but he was born in a well-known Christian family and was thus, in a sense, kept aloof from it. His philosophical study, therefore, leads him to examine this doctrine in a way which is neither that of the orthodox Hindu, nor of the heterodox alien. He presents thoughts which the reader can develop. In a second article, he will give the psychological aspect of the Great Law as it affects the individual.

H. P. Blavatsky's *Secret Doctrine* (I, 634-635) has the following :—

> The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency, "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma—a sexless principle—does not. . . . . At the first flutter of renascent life, Svâbhâvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA. —EDS.]

A battle of opinions is now raging in the West around the law of causality which, until recently, was accepted as a fundamental axiom in physical science. Does the principle of causation, as hitherto believed, hold good in all its force for every physical happening and for every detail of such happening? Or has it only a summary and statistical significance? If we assume the law of strict dynamic causality as existing throughout the universe, could we logically exclude the human will from its operation? These and other allied questions are now engaging the attention of Western scholars, but the mixing up of the mathematical idea of determinism which arises from the notion of order in nature, and the purely metaphysical idea of a fundamental reason or cause which accounts for and determines the existence of everything in the universe, has produced the confusion which characterizes the present discussions on the subject. Nevertheless, the recent controversy has led some scientists to declare that the development of physical science points directly and distinctly to one comprehensive and unifying law of nature, and that the discovery of this law will help us to find the bond which holds the world structure together. Hence

there has come about a general feeling that the principle of causality could not be admitted in the sense in which it was accepted until recent times, and that, if this law is to be that unifying principle, it must then be shown to operate as dynamically in the spiritual and moral worlds as it operates in the physical realm. Since more or less the same problem challenged the ancient thinkers of India, it may not be out of place to enquire if India has any suggestion to offer in this direction.

What then is the theory of causation as put forth by Indian philosophers? According to them the Law of Karma is the causal law. If in the physical world Karma holds good as the law of cause and effect, does it operate with equal force in the spiritual and the moral world as well? In answer to this question, it may be said that it is precisely this comprehensiveness that has provided the Law of Karma with its most distinctive feature. What then is this Law? The Karmic law, which is the source, origin and fount of all other laws existing throughout nature, is the ultimate law of the universe. And even more, it is that law which rigidly and unerringly adjusts effect to cause on the physical, mental and spiritual planes of being.* This description of the law makes it quite clear that nothing is exempt from the operation of Karma which, like Fate in Greek Mythology, standing even above Jupiter, exercises a paramount sway over everything human or divine. It is, in fact, this bold claim of Karma, namely, that cause and effect are as inseparably linked in the spiritual and moral worlds as science assumes them to be in the physical world, that makes its main appeal to the modern mind.

Brahman or Deity is the real from which this world of manifestation has come into being.† The souls of men are but sparks‡ of this Great Spirit, the Imperishable One, and Karma is part of Its divine nature. In the mind of this Deity exist, as archetypal ideas, all possibilities of existence, owing their being to It and sharing Its eternity. And that which is the link in the divine mind between all the thought-forms It emanates in the universe is the Karma that is eternal, and the succession of these as they exist for our limited minds under the conditions of space and time, is the Karma in time. It is the latter we call the principle of causality as one follows the other in definite order. Karma, having no beginning, manifests itself in time only when the conditions for its manifestation are present. And this principle of Karma, when looked at from the point of view of philosophy, is concerned, we may say, with the causes of existence,—not only the physical causes known to science, but also the metaphysical causes, the most

* H. P. Blavatsky, *The Key to Theosophy*, p. 167. [Indian Edition]

† *Mundaka Upanishad*, I. i, 8-9.

‡ Ibid, II, i. I.

outstanding of which is Desire.* But the real cause of that "desire to exist" escapes man's intellectual scrutiny. However, Buddhist philosophy, by tracing it back to its original source, has given us what is known as the Twelve Nidanas or the chief causes of existence which are linked as follows:—

From ignorance come the dispositions which lead to rebirth.
From the dispositions come our consciousness or cognition.
From consciousness come name and form (*i. e.*, personality).
From name and form come the five senses and the mind.
From the five senses and the mind comes contact.
From contact comes feeling or sensation.
From feeling comes craving or desire.
From craving comes grasping or attachment to existence.
From grasping comes becoming.
From becoming comes birth.
From birth comes old age.
From old age comes sorrow, sickness and death.

This is known as the Twelve-linked Chain of Causation. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor. In this causal chain, it must be noted, there are three periods, Ignorance and Dispositions appertain to the Past; Birth, Old Age and Death to the Future, and the other eight intervening links to the Present. It may perhaps be better expressed thus:—

A. The Past Causes and the Present Effects.

1.	Ignorance	The Past Causes
2.	Dispositions	
3.	Consciousness	The Present Effects
4.	Name and Form	
5.	The Five Senses and the Mind	
6.	Contact	
7.	Feeling	

B. The Present Causes and the Future Effects.

8.	Desire	The Present Causes
9.	Grasping	
10.	Existence	
11.	Birth	The Future Effects
12.	Old Age and Death	

The Twelve Nidanas, which are based merely on the facts of experience, describe a wheel of existence, bringing out clearly the fact that sentient existence is bound up inextricably with ignorance and therefore with sin and naturally therefore with sorrow. Each new birth leaves the individual ignorant and finite, and his *samskâras* or actions condition the continuity of his existence in this whirl of constant changes. In the world of impermanence the law of change or causality is the supreme reality, and as such this Buddhist doctrine deals with the variety of changeable phenomena. Nothing is permanent except, of course, the one hidden absolute existence, the Unchangeable, which contains in itself the noumena of all realities. Though there is no provision in this theory for an all-sustaining Being, yet such a being is not excluded from the scheme altogether. In fact it is only the assumption of the Ever-Existent that gives completeness and meaning to this dynamic conception of reality which reduces everything to force and movements.

Though Brahman, the One Universal Life, is the self of us all and we fragments of the divine

* *Rigveda* X, 129, 4.

Spirit, our consciousness has become separated from each other by the separation of the matter to which each fragment of divinity is linked. In the process of evolution,* consciousness has been slowly moving upwards from the lowest stage by appropriating more and more matter to itself for greater expression or activity. This movement of consciousness may be traced through the vegetable kingdom to the animal kingdom, and through the animal to the animal-man and then to the human —and it is here that individualization takes place—thus marking the different stages in the evolutionary process. This course of development does not end here. These individual human beings, who have thus come under the operation of the law of Karma, can evolve further and appear gradually as supermen. In this manner they can move on and on to attain to the state of divine Spirit from whence they streamed forth. Therefore the ego in the Karana Sharira or causal body,† being only a temporary expression of that Eternal Self,—which is man's real life,—awaits its time to realize once again its unity with the Infinite.

How then is this unity to be achieved? Since this situation has been brought about by breaking up the homogeneity between the two natures—the terrestrial and the divine—it can only be restored by re-establishing the broken oneness. Unfortunately, however, this is impossible of accomplishment within the short space of a single life. Hence living beings are obliged to ever whirl round and round in this wheel of birth and death. But existence in this world, or rather the struggle of man to maintain his individuality, is something not only to be dreaded but also to be ended, for it entails upon man misery and pain, growth and decay. But then, does not death put an end to existence? Oh no! To destroy it, death is absolutely powerless; in fact, it serves as an exit to pass from one life to another life on earth. If even death cannot deliver man from it, how then is he to escape suffering,—the inalienable condition of existence? Is man to be eternally riveted to life? If not, how can he get rid of the transiency of life and its incidental vicissitudes? Though the pain of Samsâra (the circuit of life) is due to causes contained in the previous existence, yet only on the surface is man the creature of his Karma and lies under its dreadful power; for, ultimately this Karma, which drives him from birth to birth, is nothing but the product of his own making. And so, what he has created, luckily for him, he can also destroy.

By exercising his power, man can overcome Karma and even liberate himself from its many

* For a fuller treatment of the evolution of consciousness see *Taittirîya Upanishad*, II and III.

† This term has been misunderstood and misused in pseudo-theosophy. The reader will find a correct rendering of it in the works of H. P. Blavatsky.

bonds. Therefore the best way out is to break the chain, to attain to a condition that will not only be outside the reach of the curse of change but contain within itself the element of finality. By extinguishing the three-fold craving,—the lust of the flesh, the lust of the world and the pride of life and their most immediate results, the inward fires of passion, hatred and delusion,—he can attain, of course, that state of mind where desire is no more. And when that stage is reached there will be no more formation of new links, and consequently no more rebirths. Such dominion over one's self can only be acquired through knowledge or such enlightenment* as came to Buddha. But so long as ignorance blinds man, so long he will remain bound. He must seek therefore to transform ignorance into knowledge, for it is knowledge that makes man master of his Karma by emancipating the soul from the sufferings of rebirth and dispelling the fruits of Ignorance, Desire and Illusion.

Though reincarnation, from the point of view of suffering, is something to be dreaded, yet, when looked at as a means to spiritual evolution, it is something to be desired. The idea of being born again and again in order to grow spiritually and enrich and supplement our early experience is certainly an attractive conception. But then, asks one, is there memory of any previous existence for the purpose of enlarging and improving the present life by former experiences? Though our consciousness may not testify to it, there is a real connection of cause and effect between the present and past life of the same individual. In fact, Karma is not concerned so much with the continuance of memory as with the conservation of values. It is what a man does, his Karma† that persists from birth to birth. Since the reality of life is not body or mind but character, it is that that survives the disruption of death and supplies the persisting identity between one life and another. We may therefore say that what really takes place is a "transmigration of character," and that the resulting character builds up a new individuality. While modern science maintains that man inherits his character from his ancestors,—a character which has been gradually formed during a practically endless chain of past existences,—Karma holds that a man's character is inherited, certainly, but not from generations of his ancestors but from himself through an infinite series of his own past existences. Character is after all nothing more than a perfectly educated will, and that is what is necessary for attaining one's salvation through discipline.

The more one lives a life of reason, the more one musters power to subdue matter, and each stage in such a spiritual evolution brings with it an expansion of consciousness, a deeper spiritual

* *Kena Upanishad*, II, 4.

† H. P. Blavatsky, *Theosophical Glossary*, see 173-4.

insight. The higher one rises in the unfolding of consciousness, the greater is one's freedom to manifest one's divine faculties, whatever may be the material form in which one may be clothed. This, in fact, is the purpose of evolution. The history of an individual, therefore, does not really begin at his birth or end with his death. He must be thought of as having been endless generations in the making. Such towering personalities as Jesus and Confucius, Buddha and Lao Tzu, are not the products of a single life or single age. They are men who have evolved from the realm of man to that of superman in the course of these countless births. The manifestation of such figures in history depends upon the gradual and slow evolution of the soul under the operation of the law of Karma. How else could we explain rationally the marvellous phenomenon of a poor carpenter in an obscure corner of Palestine becoming the progenitor of a personality like Jesus of Nazareth whom nearly half the civilized world worships?

When the soul obtains deliverance from the evil of existence by the utter extermination of selfish desire, then it enjoys the calm and peaceful bliss known as Nirvâna or Moksha. When Nirvâna is attained, the ego-personality, which starts its course by becoming linked to matter, comes to an end. Does not Nirvâna then mean total annihilation or non-existence? Not at all; only the life in flesh is ended but life in ideation continues. It is the unreal, according to Indian thought, that has no existence but the real never ceases to be. Existence, which always is, cannot end, and the manifestation of the real in time by its appropriation of matter is only a temporary expression of a supreme individuality. The Eternal is the source of the temporal,* the Uncreated of the created. When the temporal and the created disappear, that which remains is eternal. What began in time must, of course, end in time; but individual selves, as sparks of the Eternal, have neither beginning of days nor end of life. When linked to matter, they come under the law of Karma; when their bonds are broken, they regain their immateriality. Therefore the attainment of Nirvana or Moksha only means that a soul, divested of its separative-consciousness, has ultimately reached the state of its original purity plus the knowledge about it. Karma thus re-establishes the broken homogeneity. As a theory of causation, it solves the great secret or mystery of human destiny in the spiritual world, and gives us a just conception of the rational nature of the mechanism by which the spirit works in this universe.

JAGADISAN M. KUMARAPPA

* *Maitri Upanishad*. vi, 15.

THE SIGNIFICANCE OF LENIN

[**Mrs. Marion Robinson** was born in Calcutta, and has lived in India for fourteen years—both as a child and after she grew up. She was educated at Cheltenham Ladies' College, and University College, Reading. She has written for *The Adelphi* and other periodicals. We would like to share with our readers the following passage of a letter received from her some months ago:—

"My own belief is that the West has reached a point of over-saturation with a mania for *doing*, and has quite lost sight of *being*; and since what we *do* if it is to be efficacious, needs to be a spontaneous expression of what we *are*, I feel that the sooner the West gets down to the business of finding out what it *is*, and ceases to worry so much about what it *does*, the sooner the general state of affairs will improve. In that respect it has much to learn from the East."—EDS.]

The eyes of the world are upon Russia; everyone who spends a few weeks there hastens to record his personal impressions. The average reader, conscientiously studying these books, grows more and more bewildered; the accounts are so contradictory. What is it all about? And what will be the end of it?

The trouble about most of these writers is that they are recording their own surface impressions, without ever having studied the fundamental principles underlying the Russian experiment. To begin with, almost all of them make the same initial, and disastrous, mistake; they regard Bolshevism as a Russian movement, political and economic; whereas it is an international movement. And if we take our attention off Russia for a moment, and listen to what is going on in other countries, we can hear a faint, but steady murmur, showing that amongst the thinking people in those other countries, the ideas behind it are beginning to make themselves felt. The world is in a critical state; we all realise that. Some of us believe that a crash is imminent; that the present depression differs from previous depressions; that, in a word, Western civilisation has *failed*. And, without depending too much on the success or failure of the Russian experiment as proof, we are beginning to wonder whether the gospel preached by Lenin may not be the one which the world, *at this moment of time*, is needing.

It is almost invariably—perhaps inevitably—the case that the outstanding qualities of great men are not recognised during their lifetime. In the case of Lenin they are not generally recognised even now. Yet anybody who seriously studies his writings and his career, and their essential unity, must realise that, while there were, and are, amongst the Bolshevik leaders many able and purposeful men, there has been amongst them only one outstanding genius; and, furthermore, that Lenin is not merely the outstanding genius of his party and nation, but of the present century.

His actual gospel was very

simple. It was "to end the exploitation of man by man, and to attain Communism, whose law is: 'to everyone according to his needs, from everyone according to his ability'." Which is, surely, the gospel to which every man must subscribe, or declare himself the enemy of humanity. But Lenin also knew very well that it could not be accomplished in a day. "Before revolution," he writes, "we are twitted with being Utopians; after revolution, they demand the immediate disappearance of all remnants of the past régime." And we need to bear that in mind; for it is a warning to us not to judge of the Russian experiment too soon.

Lenin was a communist, out and out. That is to say, he saw—and anybody who studies the great so-called "democracies" and their progress with a critical eye must also see—that socialism of the "national" kind is an impossible, impracticable, and illogical compromise. It is not possible to serve simultaneously God and Mammon; it is not possible to have a capitalist world without exploitation of man by man. For the essence of capitalism is that capital—private capital—shall be remunerated; consequently it is people's money, not their work, which is remunerated. The result is evident to-day in the world depression; goods are produced, and remain unsold; while on the other hand people who need those goods and who would willingly work to win them, are starving and going in rags for want of the wherewithal to buy them. *Money* is the great earner; not work; and since any economic system rests on a principle of value in one kind exchanged against value in a different kind, this system by which money value begets itself is going to its inevitable doom. The clock is running down, and down, and down; the economic system called capitalism is proving a self-destroyer, preying upon its own vitals.

Yet obviously this state of affairs is as unnecessary as it is uneconomic. Tchehov pointed that out long ago:

> If all of us, townspeople and country people, all without exception, would agree to divide between us the labour which mankind spends on the satisfaction of their physical needs, each of us would perhaps need to work only for two or three hours a day...All of us together would devote our leisure to science and art. Just as the peasants sometimes work, the whole community together mending the roads, all of us, as a community, would search for truth and the meaning of life.

Many men have realised that; it has remained for our own time to propound a working theory to attain it. Said Karl Marx: "Philosophers have only explained the world, but the question is, how to alter it." And in Lenin was found the man who combined the capacity to grasp the philosophical importance of these discrepancies and the practical ability to work out a scheme to resolve them. But he has been misinterpreted and misunderstood because his true objects have been lost sight of by men who were not possessed of his own amazing clarity and dis-

interestedness.

The trouble with our Western world to-day is that for many years past we have been in the grip of a terrible spiritual inertia, due to fear; which, in turn, is due to depreciated vitality. We are the prey of a materialism which crushes our life; our very religion is become material. Yet we have clung desperately to it, forgetting that Jesus, its founder, himself warned us that only by losing ourselves may we find ourselves. *Far better without religion, than with a religion that is sham*; yet the Western world dare not face that fact; and we have to-day the frequent spectacle of men of thought and intellect taking refuge in a form of religion which their minds have outgrown. We have become more and more superficial; have come to accept as ultimate realities mere symbols. Indeed, to touch the trouble at its fundamentals, we have lost sight of the fact that doing is in itself ephemeral; an expression of being, and only so, significant. We have come to live, rootless, on the surface; grandiose schemes of charity, progress and "uplift" are launched; who notices that they are colossal frauds, the fruit of self-love or self-protection rather than genuine altruism? *Hearing that altruism is the supreme virtue, we rush to perform altruistic acts, not realising that they are not merely worthless, but actually dangerous unless they spring spontaneously from a real altruistic impulse inherent in ourselves.* And by this striving after doing, we have ceased to remember the fundamental need to know ourselves in order that we may *be* ourselves; so we have more and more silted up the channels that connect us with the central Life of the universe. The vitality of the Western world has been lowered for this very simple reason; our roots have been atrophied by this surface living; not understanding that in our separate superficial selves there is no vital life-spring, we have ceased to draw, deep down, life from that which is Life. We act, without being; but action is of no value except it spring spontaneous; it must act because it is the natural expression of living being, discovered by profound contemplation; not as the manufactured expression of superficial intellectualism.

We need to approach Lenin with all this in our minds; for it is his attack on established institutions that has chiefly caused him to be execrated: on religion, marriage, the family, rights of ownership. Why did he attack them? He attacked religion, not in its essence as that by which man draws his life from the whole; but in our modern travesty of it: that which falsifies reality by idealising; shelters men from their fears, instead of resolving them; cloaks hypocrisy; a thing of ceremonial whose symbols have supplanted the realities they only showed forth. Can any man who faces facts deny that Western Christianity is the contradiction and enemy of what its founder

Jesus preached? He who had not where to lay his head, whose kingdom was not of this world, sees his church become the proud possessor of material riches and temporal power. In Russia this superficiality reached its climax; no religion that had a living core could have crashed as promptly and easily as did the Orthodox church before the revolutionary attack; persecution has never yet killed a live religion. Marriage; the family: both have been becoming more and more institutions to destroy mutual life rather than to stimulate it; parasitism, not partnership. Rights of ownership: do not these lie at the very root of the materialism which we know to be the mortal canker of the modern world? At all these institutions Lenin struck; not in their ultimate essences, but in their dead counterfeits; deadeners, for that reason, of living things. He saw the necessity of cutting away the stifling tangle of dead wood, in order that the struggling shoots of new might grow.

He was a realist; but his realism must not be confounded with the materialism of machine-made civilisation, though he appreciated fully the value of machines. It is a fatal mistake to regard the endeavour of Russia after material prosperity as an end in itself. His ultimate object was the attainment of communism; not in Russia alone, or even particularly; but internationally. As a revolutionary general he found himself compelled to concentrate on Russia because only there was the first foothold to be gained, for a reason foreseen by him all along; revolution for a communistic ideal is likely to succeed first not where the proletariat is strongest, but where capitalism is weakest. The attempt to strengthen Russia's economic position—the economic position of the first communistic state—is part of that campaign, but never its final aim and object; its purpose is to form a nucleus, from which to work outwards. As Lenin wrote in *The Great Initiative*:

> It is just as natural as it is necessary that in the period immediately after the revolution, the workers' and peasants' government should devote all its strength to the task of crushing bourgeois opposition and suppressing counter-revolutionary plots. To this is added another task, just as unavoidable and necessary; one which becomes more evident as time goes on: the positive task of real communistic constructive work, the creation of a new economic system of a new society.
>
> The dictatorship of the proletariat is not simply a force to be used against the exploiting class, though it must express itself in terms of force. The proletariat has realised a higher form of the social organization of labour. That is the guarantee for the continuation and success of the revolutionary government; and to secure this continuation and success, the dictatorship of the proletariat must be consolidated in the economic sphere.

(It must not be imagined that Lenin was under any delusion with regard to the proletariat; he knew that it had to be educated, and raised from the condition to which the capitalistic form of society had sunk it, not only economically and intellectually, but in more vital directions. But

he was also determined that it should be educated in the right way—not "talked down to," but trained to "think up" to its real capacity. And it is to such an educated proletariat that he is referring in these passages.)

His object, then, in working towards consolidation in the economic sphere was not at all the creation of a material paradise for the worker, as some have imagined. Why should it be, seeing that he was a man as little luxurious in his personal life and desires as Jesus himself? He worked for consolidation in that sphere, because he knew that on economic security rests the base of freedom, for men as for nations; and that only by stably fixing that base can ever be attained the desired cessation of the exploitation of man by man, that communist state in which shall be realised the law "to everyone according to his needs, from everyone according to his ability".

It is of vital importance that the truth about Lenin, and his aims, should not be lost sight of; for thoughtful people are beginning to realise more and more that in the fulfilment of those aims, in their essential, not in any superficial significance, lies probably the true and only counterblast to that deadly concentration on material prosperity and external comfort and security, which is sapping the very life of men and nations in the world to-day.

M. ROBINSON

In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.

H. P. BLAVATSKY, *Key to Theosophy*, (Indian Ed.) pp. 196–97.

PHYSICS, PHILOSOPHY, AND THEOSOPHY

[**Philip Chapin Jones** is a scientific researcher and student whose sincere interest in Theosophical philosophy extends over a long period of years. In his article an excellent survey of the progress of physics towards Theosophy is made and a serious philosophical interpretation is attempted with marked ability.—EDS.]

In 1891, the year of H. P. Blavatsky's death, physical science was progressing with assured self-complacency. For the past two-hundred years discovery had been rapidly following discovery, and so encouraged was physics that it had tacitly undertaken to explain —partially at once, and completely after some further years of experimentation—the mysteries of nature which had until then baffled the efforts of millenniums of philosophers and sages: Obviously, so it seemed to the physicists, the highest source of information was nature herself, and the tools to be employed were experiment and mathematics. Superficially their position seemed sound, and the world waited expectant for the culminating and perfecting discoveries.

With this entire body of thought H. P. B. took issue. For a dozen years she had been pointing out fundamental weaknesses and indicating logical inconsistencies. In 1888, writing in *The Secret Doctrine*, she finally predicted the overthrow of the entire body of physical science—a prediction seeming so impossible of realization that few men gave it notice—"between this time [1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow."* Thus she wrote, and within a year the few drops that presage the monsoon, in the persons of Michelson and Morley, had splashed the heretofore unruffled surface of scientific complacency.

As H. P. B. had predicted, the monsoon struck between 1895 and 1897 with the discovery of radio-activity by the Curies in France and the isolation of the electron by J. J. Thomson. It has been blowing—with increased violence during the last decade—almost ever since. The decennium from 1896 to 1905 was referred to by Sir James Hopwood Jeans, only a few months ago† before a group of scientific societies in New York, as those "ten wonderful years" which "took away the material basis on which we had worked so long". No longer could the universe be thought of, again quoting the same address, "as a great, elaborate piece of machinery crushing by its weight, but rather as a universe of thought". In other words the concrete, material universe of 1888 has, within the last generation, become such stuff as dreams are made of.

* *Secret Doctrine*, Vol. 1, p. 612.

† May 28, 1931. Printed in the *Scientific Monthly*, July 1931.

In the view of the science of 1888 the world consisted of matter and energy, or matter and force since force is the physical indication of energy. Under the action of force matter is moved through space so that the concept of motion or velocity entered; and time, of course, is a component of every phenomenon. In addition to an array of mechanical forces, such as the muscular forces of man and animals, and the forces due to matter in motion, there were three distinct and basic types of forces of a more immaterial nature: electrostatic, magnetic, and gravitational. The laws of action of these forces were well known, and since it was these laws that were mostly relied upon for the explanation of the universe, existing ignorance of the nature of the forces was glossed over and forgotten.

In the realm of matter lay science's greatest discoveries. The material universe was known to be composed of some four score elemental substances—92 possible elements are recognized at the present time. To our senses all substance appears to be continuous: uniform material with no interstices within its surface. Science had found, however, that matter was really atomic—composed of a large number of very small particles called molecules. So closely are the molecules crowded together, judged from normal standards of distance, that material substances appear continuous although actually the distance between molecules is very large compared to their diameter.

The molecules composing the entire range of matter are built up of some grouping or combination of atoms of one or more of the elemental substances that science had discovered. The nature and characteristics of all these elements were very well known. The atom itself was indivisible and by its permanency formed a suitable basic unit for a mechanistic and material scheme of things.

The goal of science at the beginning of the mauve decade was to explain every known phenomenon of the universe in terms of a permanent substratum of matter —atomic in structure—and of known forces. So much had already been explained on this basis, so many difficulties had disappeared before persistent attack, that the objective seemed not only possible but just around the corner.

Underlying all the scientific theories of that time was an absolute and realistic attitude. An ether, a sort of primal substance of enormously high tenuity and with almost unbelievable characteristics, was supposed to pervade space, and in it, in definitely calculable positions at any time, moved the earth and all celestial objects. The ether served to transmit certain forces and forms of energy, such as gravity and light, and formed a fixed set of axes to which all motion could be referred. This ether penetrated all matter: the atoms and molecules moved in it, bound together by intermolecular and atomic

forces to form material objects. Each atom and molecule was a real object with a definite position at any instant. They were like extremely minute billiard balls moving about among each other, occasionally colliding, but always held together by their gravitational forces into a definite external form.

Such was the view of science of 1890. The conceptions of the present time—some forty years later—are as different in their fundamental philosophic concepts as can well be imagined. The discovery of the electron, the quantum theory, relativity, and the more recent wave mechanics have created a new universe, or to speak more accurately have completely subverted the old, because the new universe does not seem to be so fundamentally a universe. It does not hang together with the consistency of the old—it does not at times even seem to make sense.

Although the complete exposition of the theories of modern physics requires an appalling amount of advanced mathematics, the major features of the present conceptions are easily comprehensible. Outstanding is the complete overthrow of materialism in its form of the ninth decade of the nineteenth century. At that time, matter—concrete, tangible, definite, and thought to be indisputably substance—was the basis of the universe. Now, matter as a fundamental substance is non-existent.

The atom of 1888, the minute billiard ball of matter, first became a solar system of electricity: a nucleus of positive electricity corresponding to the sun, and electrons, small spheres of negative electricity, revolving around it as planets. Thus one of the most paradoxical statements of *The Secret Doctrine*, that matter was electricity, became recognized by science. With this step matter became more abstract, less material. Electricity, although capable of exerting forces of undoubted tangibility was still not matter in the usual sense of the term. To conceive matter as made of electricity was certainly to feel it to be something far more ethereal, far less material, than it had formerly been thought to be.

The decrease in the materiality of matter has gone farther than this, however. An electron, although thought of as electrical in its nature, was still felt to retain many aspects of materiality. Its nature was too uncertain to be described, but it was, presumably, a sphere of something or other which could at least be called substance. Similar conceptions were held of the proton or positive unit of electricity forming the nucleus or central sun of the atoms. Modern wave mechanics, however, converts both electrons and protons—and thus all material bodies—into nothing but groups of waves, and when a more concretely or materially minded person asks: Waves in or of what? he is nonplussed to learn that they are waves in or of—nothing at all. The definition of a wave is merely a mathematical expression. All

that is known is that when the mathematical expressions for the waves of electrons and protons are combined in certain manners and passed through certain mathematical processes of assumed validity, they become expressions which correctly define verifiable physical phenomena. To such straits has the material universe been reduced as a result of the discoveries of the last forty years of physics.

Along with this thorough-going revamping of physical concepts—paralleling and assisting it in some places, opposing in others—has marched the theory of relativity. Pre-relativity thought pictured a universe of events occurring according to definite laws, and independent of ourselves. The conception was of a real and independent universe, in which we moved, lived, and observed events that were entirely independent of our own existence or state. Relativity entirely does away with this. Events are not absolute, but relative, to ourselves. I may observe an event, determine its characteristics precisely by methods, authenticity of which is beyond doubt. You may observe the same event and make equally precise measurements of it, and yet our measurements may not check each other.

This relativity of which we are now talking applies to certain physical laws only, and the discrepancies between the two sets of measurements mentioned arise because we are in motion relative to each other—perhaps I on the ground and you in an airplane—although for the differences to be appreciable, the relative difference in velocity must be very great. Because it is only for very large differences in velocity that its effects become noticeable, relativity plays but a small part in our lives. Regardless of the magnitude of its effects, however, it completely overthrows the conception of an absolute universe.

Relativity stresses aspects. What we see of the universe is one aspect, and the particular aspect we observe depends on factors applying to ourselves alone. To one familiar with *The Secret Doctrine* it is not necessary to point out how closely this conception harmonizes with the writings of H. P. B. Quotations could be arranged endlessly, but two may serve as representatives: "Spirit and Matter are, however, to be regarded not as independent realities, but as the two facets or aspects of the Absolute...."* "On the other hand, precosmic root-substance (*Mulaprakriti*) is that *aspect* (Italics are mine, here) of the Absolute which underlies all objective planes of Nature."† That science would begin to approach the point of view of the Secret Doctrine in this century is not surprising to students of theosophy for H.P.B. wrote in 1888: "For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated..."‡

To scientists nothing but a

* *Secret Doctrine*, Proem, p. 15
† *Secret Doctrine* Proem, p. 15
‡ *Secret Doctrine* Introd. p. xxxvii

scientific demonstration of theosophy would be convincing, and although it will probably come it still lies in the future. To those more philosophically minded, however, evidences of the fundamental truths of *The Secret Doctrine*, although unbelievably neglected, have long been available, and the time of their publication is a matter of considerable interest to those acquainted with the hundred year cycles so frequently referred to by H. P. B.

Newton, in 1687, laid down a set of postulates upon which it seemed possible to construct a material universe conforming to the observed facts of nature. Guided by these, scientists and mathematicians laboured for two-hundred years: verifying assumptions, accumulating new facts, and rounding out the basic theory. Complete verification and proof seemed imminent. Then, in 1888, almost exactly two centuries after Newton, H.P.B. published her *Secret Doctrine*. Her colossal array of facts she brought not from recent experiment, not from new theories, but from knowledge inconceivably old. She pointed out the weaknesses and fallacies underlying the conceptions of a material universe and predicted that from science itself would arise the evidence of its falsity.

Almost exactly between these two events—in 1781—had been published another book which sheds a very significant light on both the Secret Doctrine and modern science. That work was the *Critique of Pure Reason* by Immanuel Kant. Without the epistemological conceptions of the *Critique*, both the Secret Doctrine and the position of modern science are more or less meaningless as viewed from the ordinary material standpoint. With it, the harmony and the relationship of the two, and of both to our ordinary life and development, become clear.

For Kant shows by purely rational processes that the material universe, as we perceive it, is not something existing by itself and independent of ourselves but merely an aspect of something which we cannot comprehend in our present state of consciousness. All our knowledge, all cognition from the recognition of a simple scent or sound to a complex philosophical conception, depends on our intellectual mechanism. It is all coloured and shaped by the pigments and tools of our sensuous and intellectual processes. I do not refer to prejudices, disposition, or such accidental characteristics, but to the fundamental structure of our knowledge-producing machinery. Our knowledge is not absolute, but relative to ourselves; it is a partial translation into our imperfect material language of an unknown cosmological treatise. The true nature of everything is inverted and essentially altered by the imperfect lens of our present state of consciousness.

What the real nature of the world is cannot be known because the stimuli that come from without pass through the mechanism of our consciousness: are tinted—to feebly attempt a picture—by the

coloured glass of our spectacles of perception. Plato's classic example of the observation of shadows is but another suggestive interpretation of the actual state of things.

Our machinery for knowing is dual in its nature: one part, the sensuous, receives impressions—sight, hearing, touch, taste, and smell; the other, intellectual, combines and analyses the various primary sensations, and by arranging them under concepts gives us knowledge. Each of these two tools of knowledge, the sensory and the intellectual, have a definite structure and procedure, which determine our plane of consciousness. For most of the world the structure and procedure are alike. As to the exceptions, and the reason for them, philosophy tells us nothing, but theosophy does.

The structure of our sensory apparatus is referred to in ordinary language as space and time. Space is not something real, not something existing by itself, but merely the form of our external sensory perception. Time, similarly, is merely the form of our internal sensory perception. Everything that can come before our senses has to conform to the requirements of space and time. They are the tinted glasses, the imperfect lens, through which we see the real world.

Thus Kant taught in 1781, thus he satisfactorily proved. His demonstrations were abstruse, however, difficult to follow, and have never been widely understood. To the student of theosophy, however, his teachings are of immense value because they so completely verify—from a strictly philosophical and human-plane-of-consciousness point of view—the teachings of the Secret Doctrine. Being complementary, theosophy and philosophy clarify each other.

Since time is merely a form of our sensory perception, it is not an attribute of things by themselves. To a being, therefore, functioning on some other plane of consciousness, time is non-existent, and it is no more difficult to perceive an event in what is to us the future, than in the past or present. This conception of time thus serves to explain many phenomena which without it seem miraculous—and the Secret Doctrine teaches that there are no miracles.

The conception of space as merely the form of our external sense perception, likewise explains, or rather makes comprehensible, many other phenomena such as apportation, which science—because it had no explanation available—has refused to recognize.

Philosophy, in the work of Kant, thus corrorborates theosophy: it gives reasons suitable to our present plane of consciousness to show the possibility, even probability in some instances—and more than this cannot be expected in our present state of consciousness—of the entire structure of theosophy. It also harmonizes modern science with reason, an accomplishment of great apparent difficulty. The relativity theory is only a specific application of the general conceptions underlying Kant's *Critique*. Both Kant

and relativity, without placing any limit on what we may know of things in their relations to ourselves, are alike in positively stating that we can know nothing of the doings of an absolute world.

Wave mechanics also, although not yet completely reconciled to relativity, is justified and understandable on the basis of Kant. In wave mechanics all material particles, all matter of any kind, is viewed as a group of waves extending throughout space but not everywhere of the same amplitude. Over a small volume they will be of large amplitude and this will be the region said to be occupied, in the ordinary sense of the word, by the material. At the borders of this region they rapidly decrease in intensity but in an attenuated form extend to infinity.

Philosophy, of course, can never verify physics in the matter of details; its function is to lay down a certain foundation which within reasonable limits defines the shape and size of the structure that may be erected upon it. An agreement between philosophy and physics, therefore, can go no further than saying that such and such a physical edifice does fit the philosophical foundation laid for it. Philosophy is like a many valued function in mathematics: it may have any of several solutions. Although no one specific solution can be asserted to be the correct one on a philosophical basis, any solutions that are possible will have certain characteristics in common which can be known beforehand. Wave mechanics does fit, with an almost unbelievable nicety, the philosophical basis of Kant. Although it cannot be said, therefore, that it is the correct physical solution of philosophy, it is a possible one. Since relativity is also a solution of another aspect of physics, it should harmonize with wave mechanics, and it is more than likely, therefore, that the next few years will see the solution of the present discrepancies.

Of even greater importance than this harmony, however, is that theosophy—and by that word I mean the ancient Secret Doctrine as partially disclosed by H. P. B. during the latter quarter of the last century—fits in with, explains, and complements both Kant's philosophy and modern physics-science. True philosophy and true science are but aspects, on our present plane of consciousness, of the truer and deeper knowledge that underlies the Secret Doctrine: the true synthesis of science, religion, and philosophy.

PHILIP CHAPIN JONES

NEW BOOKS AND OLD

MAGIC AND OCCULTISM

[**Dr. C. J. S. Thompson, M. B. E.,** is a recognized expounder of certain aspects of more than one Occult art. He is a fellow of the Royal Society of Medicine, Associate of the Royal Academy of Medicine (Turin) and the Hon. Curator of the historical section of the museum of Royal College of Surgeons. Among his numerous publications are *Mysteries and Secrets of Magic, Mysteries of History,* and *The Mystery and Art of the Apothecary.* In the following article, written because of the Centenary Anniversary Edition of *Isis Unveiled,* by H. P. Blavatsky, we have the view of a writer who, though a scientist, is deeply versed in the theories of magic and mysticism.

One of the missions of H. P. B. was to raise Magic from the degrading superstition into which it had fallen to its proper place as the science by which control over nature's forces may be acquired and beneficently used.

That there are latent powers in men, which can be developed, is a fact more recognized to-day than in 1877 when *Isis Unveiled* was published. That there is a dual set of lower psychic and higher spiritual powers is another fact which she taught and which also is gaining acceptance. Mr. J. Middleton Murry's review (January) dealt with one phase of Theosophical philosophy presented in *Isis Unveiled* ; below is printed another.—EDS.]

The extensive field covered by this remarkable work is all the more astonishing when we recall that the author, when she began the stupendous task in 1874, had but a slight colloquial acquaintance with the English language and had hardly lived a year in America. No one who studies *Isis Unveiled* can fail to be impressed by the profound erudition and versatility displayed by the author who set out on the great task of reviewing the realms of science and theology from their genesis, down to the close of the nineteenth century. To give a clear insight into the chief objects of her work, Madame Blavatsky explains that she wrote it to prove that underlying every ancient popular religion, was the same ancient wisdom-doctrine, one and identical, professed and practised by initiates of every country who alone were aware of its existence and importance. To ascertain its origin and the precise age in which it was matured, she was aware, was now beyond human possibility. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable, is not the growth of a generation or even a single epoch.

In dealing with the occult sciences, she realized the importance of their study and her observations on the various branches of occultism will well repay close attention.

Mme. Blavatsky was not content to draw her conclusions from the observations of earlier investigators but she travelled in the far East in order to study from personal experience the history and

practice of the occult arts in the Orient.

After amassing a vast amount of information, which she says she gathered from the Sages of the East, she expresses her deep regret that she had to leave "India with its blue sky and mysterious past, religious devotees and its weird sorcerers".

As the result of her labours she came to the conclusion that belief in magic was universal, and that this accounts for the extraordinary identity of superstitions, customs, traditions and even sentences repeated in popular proverbs, so widely scattered among the peoples of the earth from one pole to the other. Thus we find exactly the same ideas among the Tartars and Laplanders as among the Southern nations of Europe, from the inhabitants of the steppes of Russia to the aborigines of North and South America.

All those who have studied the origins of magic will agree with the fact that the same ideas were common among races lying far apart, and that the similarity of the practices in connexion with the performance of magical rites, in widely different parts of the world, is remarkable.

Research among the ancient records of the Babylonians and Assyrians reveals that the figure of clay or wax that was stuck with nails or thorns, or allowed to melt away before a fire, in order to work ill on an enemy, was employed in magical rites and witchcraft over three thousand years ago, and that belief in the "evil eye" was as common among the early Babylonians, as it is among the races of Southern Europe today.

Mme. Blavatsky relates a curious personal experience of the remarkable results produced by the Eastern "Wise Men," by the simple act of breathing upon a person whether with good or evil intent. If such a person happens to be standing facing a certain wind it is thought there is always danger. She once met an old Persian from Baku on the Caspian, who claimed to be able to throw spells on people through help of this wind. "If a victim," she says "against whom the wrath of the old fiend was kindled, happened to be facing this wind, he would . . . cross the road and breathe in his face. From that moment, the latter would find himself afflicted with every evil. He was under the spell of the 'evil eye'."

This power she attributes to mesmerism, for mesmerism, she tells us, she regarded as the most important branch of magic, and its phenomena, she believed, were the effects of the universal agent which underlies all magic. "Mesmerism," she asserts "may most readily be turned into the worst of sorceries."

Among the Hindus, less is known of the general practice of magic than among other ancient peoples. With them it was more esoteric if possible than among the priesthood of ancient Egypt. It was deemed so sacred that even its existence was only half admitted, and it was more a religious

matter, for it was regarded as Divine.

The Egyptian hierophants could not be compared with the ascetical Gymnosophists of India who denied themselves the simplest comforts of life, and dwelt in woods and led the lives of secluded hermits. It is impossible to say whether these Gymnosophists were the real founders of magic in India, or whether they only practised what had been passed to them as an inheritance from the earliest Rishis—the Sages antedating the Vedic period.

Magic plays an important part in the *Atharvaveda*, and asceticism, fasting, abstinence and silence were practised as they were believed to confer power.

In her survey of magical practices prevailing among various early peoples in different parts of the world, Mme. Blavatsky concludes that the same fundamental principle underlies their beliefs in the occult. Belief in astrology, which is regarded as the oldest of the occult sciences, has been common in India from a remote period.

Its foundations were based on the theory that from the heavenly bodies are derived air and ether, from them fire, from these three water, and from the combination of the four, earth.

Since these elements were supposed to come from the heavenly bodies, it followed that living things on the earth should be influenced by the "flowing forth" of some ethereal emanation from the planets. Mme. Blavatsky held the view that astrology was a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible. She aptly compares the relation of astrology to astronomy to that of psychology to exact physiology, and of alchemy to chemistry.

The action of the heavenly bodies on plants and vegetation was but imperfectly understood untill 1643, when Kircher pointed out that "the sun's emanations were binding all things to itself, and that it imparts this binding power to everything falling under its direct rays."

With respect to alchemy, Mme. Blavatsky was of the opinion that its practice was more universal than was generally supposed, and that it was always auxiliary or accompanied by the study of the kindred occult sciences as magic, necromancy and astrology, but this was not always so. She suggests that these sciences were originally but forms of a spiritism which was generally extant in all ages of human history. We know that in Egypt and among the other early civilizations, the priest was the practitioner of both magic and astrology, and that this association of the sciences continued down to the Middle Ages, when the study of alchemy was often combined with astrology. In the sixteenth century in Europe, the practice of alchemy and magic was more common among priests and monks than perhaps among any other class. Mme. Blavatsky was gifted by that

faculty given to some women which may be called "vision". She recognised the value of the study of history in all branches of science. She was convinced, and we believe rightly, that from time immemorial, the far East was the cradle of knowledge, not only of occult sciences, but also of the healing art, for which minerals and plants were studied extensively in India from a very early period.

She shows in *Isis Unveiled* that the more we know of the past the more we realise how much is to be learnt from it, and how little we have changed, save in fashions and labels. Every student is surprised to find how very little is the share of new truth which even the greatest genius has added to the previous stock.

With characteristic foresight, Mme. Blavatsky recognised the genius of Paracelsus whose work, fifty years ago, was only just beginning to be appreciated. For centuries after his death he was regarded as little more than a charlatan and quack, but a clearer understanding of his works has shown him to have been a pioneer in science of a high order, whose discoveries opened up many fields of research. She found, from a study of his works, that electro-magnetism was known to him three hundred years before it was rediscovered by Oersted, and that the doctrines of Mesmer were simply a re-statement of his doctrines, which had been developed by Van Helmont his disciple. She mentions the fact, that so firm was the popular belief in the supernormal powers of Paracelsus, that to this day the tradition survives among the simple-minded peasants of the district where he spent his last days, that he is not dead but sleepeth in his grave at Salzburg where he lies. They often whisper among themselves that deep groans are heard as the great physician, philosopher and healer, awakes to the remembrance of the cruel wrongs he suffered at the hands of his slanderers for the sake of the great truth. The sick and maimed still pay pilgrimages to his tomb on the anniversary of his death in the hope that by so doing they may obtain relief from their sufferings.

In the East only, Mme. Blavatsky asserts, will the student of psychology find abundant food for his truth-hungering soul. Climate, as well as the occult influences daily felt, not only modify the physio-psychological nature of man, but even alter the constitution of the so-called organic and inorganic matter, in a degree not fairly realised by European science.

It is well known that the action and effects of certain drugs, such as Indian hemp, differs to a considerable extent when given in India and when administered in Europe.

Wendell Phillips points out that besides the psychological nature of man being affected by change of climate, the people of the East have physical senses far more

acute than Europeans. He mentions the fact that in Kashmir, the eyes of the girls who weave shawls are able to see colours which to the European do not exist.

In many branches of science today, in spite of the great advance that has been made within the past fifty years, we are still groping after the truth and still hoping to stumble on the keys that will unlock the doors which will disclose many mysteries which were probably clear to those who lived thousands of years ago, but which have since been lost in the eons of time.

A great work still remains for some learned and erudite student of occultism in India, to examine and explore the innumerable early manuscripts still preserved in many parts of that great Empire, with a view to throwing more light on many occult mysteries of the East.

Isis Unveiled clearly shows that Mme. Blavatsky believed that the study of the occult sciences was one of importance and should be carried out in the East.

Like others, since her time, she was a seeker after truth. Though many may not agree with her doctrines and the conclusions she arrived at and crystallised in *Isis Unveiled*, yet all who study that work must recognise how deeply she explored the knowledge of the past and with what clear-sightedness she appraised its value to the present.

Concerning the occult sciences, on which we have been able to comment but briefly, the information and instruction to be gathered from this volume will be found to be of the greatest value to all who are interested in the subject.

C. J. S. THOMPSON

A CHINESE BOOK OF LIFE AND A PSYCHOLOGIST'S READING OF IT*

[**Hugh I'A. Fausset** writes a vigorous but judicious criticism of a psychoanalyst's mentality, and presents a thought-provoking review in the following article.—EDS.]

It is possible that Richard Wilhelm, despite the years of sensitive study which he devoted to Chinese literature, attached undue importance to the Taoist text which he translated with a commentary and of which we are here given an excellent English rendering in a book that is beautifully produced in every detail. Yet although he might well have been able to choose a more significant text from the Taoist Canon, if more of it had been available at the time when he wrote, the present text, although somewhat

* *The Secret of the Golden Flower*. Translated and explained by Richard Wilhelm. With a European Commentary by C. G. Jung. With eleven Plates and four Text Illustrations (Kegan Paul, Trench, Trubner and Co. Ltd. 12*s*. 6*d*.)

fragmentary and probably late, is sufficiently interesting and profound to justify the labour which he expended upon it. For a Westerner ignorant of occult practice it may seem at times obscure and baffling, despite Wilhelm's introductory explanations and the recent native commentary which follows each section of the text and aims at clarifying its meaning. Yet although many of its deeper implications will hardly be understood by any but advanced initiates, anyone who is spiritually sensitive cannot fail to derive benefit from a study of the system of self-discipline and liberation which it embodies. There is nothing perverse in the exercises which it outlines. They are in fact outwardly very simple, but to be rightly and fruitfully performed they demand a selfless concentration of which few perhaps in the West are at present capable. Yet even if few of us are sufficiently advanced to make beneficial use of the practical method of meditation which it defines, there must be many who will profit by the spiritual insight, which underlies and overrules the method. The West has been for the last three hundred years at least overwhelmingly extrovert. Its energy has streamed outward in mental and physical action. But because this energy has lacked a true creative centre and has been dictated in different degrees by a divided will, it has generated waste and discord. What we need, therefore, above all as Westerners is to discover a true centre for our action and our thought. And we can only discover it in ourselves. We need to withdraw, to turn the current of our lives inward, not in a spirit of passive indifference to the practical and progressive demands of life, but in order that our actions may spring from an established inner centre, that they may express that Creative Will within us which is more than a personal will.

The aim of all pure methods of Yoga has been to train men to live from such a centre, to be at once attentive, enlightened, and at ease (not tense through nervous and egotistic effort), to remain at peace even while obeying the demands of action. And in this book the ancient wisdom of non-action in action is once more enunciated, the secret of becoming receptive to the eternal light, of building up a new being in the heart of which the Golden Flower may shine, so that the Spirit is no longer at the mercy of outward forms and transient distractions, but both possesses itself and enters into the external world in perfect freedom.

But this book has a particular interest for both Eastern and Western readers because Dr. Jung contributes a long commentary on the text in which he draws upon his experience as a psychoanalyst and criticises mysticism and occultism from a psychological standpoint. As a psychoanalyst Jung is certainly more profound than either Freud or Adler. Probably no living psychologist is more competent to criticise such a text as this. The

fundamental inadequacy and even perverseness of some of his criticism is, therefore, a just measure of the inadequacy of the scientific mind, even at its best and most human, to appreciate the deeper realities of the Spirit. Doubtless he is right in deploring certain Western imitations of the East. An enlightened Easterner would equally deplore certain Eastern imitations of the West. But it is possible for the West and the East to learn from each other without being false to their own being and their own traditional culture. For the mastery of the inner world in which the East has excelled cannot without disaster be divorced from mastery of the outer world in which the West has excelled. The two are complementary and interdependent, but the former, since it is the necessary precondition of all true action, must take precedence over the latter. And it is this which Jung fails to recognise when he describes Science as "the one safe foundation of the Western mind". He may be right when he claims elsewhere that Science is "the best tool of the Western mind," but as a foundation it is obviously inadequate since it is itself a partial expression of the mind which he suggests it should support. Western Science, in short, can only prove a beneficent instrument in spiritual hands and it cannot spiritualise the hands that use it. The spiritual teaching of the East is valuable to us, not because it persuades us to abandon our scientific tool, but because it can help us to use that tool creatively by re-creating our beings. To Jung the teaching contained in this text is infinitely remote from our needs. "We should do well to confess," he writes, "that, fundamentally speaking, we do not understand the utter unworldliness of a text like this, indeed, that we do not want to understand it." The confession is revealing and explains many of the defects of his later psychological interpretation. For if this text is unworldly, then all the great religious teachers who have insisted that we can only be truly and effectively at home in the world, if our essential home is in eternity and only there, have been guilty of utter unworldliness too and by implication unintelligible. Certainly hosts of men and women have not wanted to understand them with the results that are everywhere apparent. Jung, as a physician as well as an informed observer of his age, is well aware that our Western culture "sickens with a thousand ills," but he insists that the task of building it up again must be done by "the real European as he is in his Western commonplaceness, with his neuroses, and his whole philosophical disorientation".

In so far as he means that the Westerner must work out his own salvation, he is perfectly right. But in suggesting that the modern Western psychologist is a better guide to salvation than the Eastern or indeed any mystic and that there is no such thing as metaphysical experience, he is denying the light which alone can liberate.

If his aim were merely to discredit speculative metaphysics, the mystic would applaud it. But when he writes that "to understand metaphysically is impossible; it can only be done psychologically," he is repudiating the higher powers of understanding because he does not possess them himself.

The truly metaphysical is both psychically and spiritually experienced. Its reality is received and known, not by the critical mind working in detachment from life and the other faculties, but by the whole being, by those whose divided faculties have become unified and harmonised in an enlightened consciousness. Such reality cannot be analysed by a psychologist who is mentally outside it. But it is no less real. And to deny, as Jung does, the reality or intelligibility of all experience which an analyst cannot measure, is merely to betray a perverse intellectual pride. And it is equally pride when it assumes the tones of humility, as when he writes, "Every statement about the transcendental ought to be avoided because it is invariably a laughable presumption on the part of the human mind, unconscious of its limitations."

In fact those who affirm the reality of the transcendental recognise far more deeply the mind's limitations than those who deny it. For they know that the human mind is impotent in itself to apprehend spiritual truth, and that only when the veil of the knowing, self-conscious self is lifted, is reality given to us.

In Jung's identification of the "Christos" with "the unconscious" and his apparent failure to measure the gulf in spiritual consciousness which lies between the biologically inspired Mandālas made by some of his neurotic patients, which he reproduces, and the Lamaist Mandāla which appears as a frontispiece, we have typical examples of the limitations of a merely mental and psychological understanding. Yet in many ways Jung is surprisingly sympathetic towards Eastern ideas, so long as they remain Eastern. And his essay should certainly be read. For it at least reveals some very striking parallels between modern Western efforts to achieve reunion with the laws of life represented in the unconscious by merely physical and mental adjustments and that deeper science of being which insists that such reunion can only be won through spiritual rebirth and the evolution of a higher consciousness.

HUGH I'A. FAUSSET

GOD AND HIS SHADOW*

[J. D. Beresford's review of three recent volumes makes a synthetical and very Theosophical exposition.—EDS.]

The religious sense in humanity, a sense that persists and increases to the stultification of every possible account offered by a mechanistic philosophy, is curiously illustrated in three comparatively recent books, all of which should be of interest, if only as a commentary, to readers of THE ARYAN PATH.

The first of these is a historical record that takes us back to the Middle Ages. It is called *Witchcraft, Magic and Alchemy*, and is translated from the French of M. Grillot de Givry by J. Courtenay Locke. The substance of this work is a collection and reproduction of the iconography of mediæval occultism, taken from such sources as carvings in stone from sacred buildings, contemporary wood-cuts, and paintings by artists of repute, mainly Dutch, German and French. To these reproductions are added by way of text, a commentary that is largely expository but contains, now and again, a hint of criticism. It is not, however, M. de Givry's object to relate the superstitions and beliefs, here so copiously illustrated, to modern experience nor to examine their relation to the real truths of occultism.

The outstanding record that will most deeply impress the modern reader of M. de Givry's work is the enormous importance given in Western Europe at that time to the personal Devil with his host of demon attendants. Evil as a positive force had been elevated to such a pitch that it had become necessary to present it in the form of a being whose powers were only less than that of God. Satan primarily figures as the archtempter, but this elevation of him inevitably resulted in his adoration as a representative of enormous potency; and when we come to a close examination of the thought of the time we see the teachings of the Christian Church being computed by their own invention of this new god.

For there can be no question that Satan in those times found an abundance of worshippers. The witches' Sabbath with its unholy rites, its deliberate and powerful attempt to exalt the forces of Evil, was something more than a parable. We may not believe that the witches so abundantly figured in the work before us, were in fact able to fly up the chimney on a broomstick nor to suffer strange metamorphoses into animal and demoniac shapes. But we cannot doubt that there were secret

* *Witchcraft, Magic and Alchemy*, translated from the French of Grillot de Givry, by J. Courtenay Locke. (George G. Harrap and Company Ltd., London. 42*s.*)

The Zermatt Dialogues, by Douglas Fawcett. (Macmillan and Co., Ltd. London.)

The Interpretation of Religious Experience, by Dr. Percy Gardner. (Williams and Norgate Ltd., London. 6*s.*)

ceremonies, in which the attempted and sometimes successful practice of Black Magic was the chief if not the only object.

We might well pass such stories by now with a smile at some of the naïvetés and credulities of the uncultured mediæval mind if it were not that an aspect of this old exaltation of Satan into a wonder-worker going up and down the earth seeking victims, were not still an article of belief at the present day. The error of thought arises obviously from the early attempt of the theologians to present evil as a positive instead of a negative element in the universe, and there are few priests in the modern Churches who would accept the clear, logical and completely convincing account of evil set out in *The Secret Doctrine.** The whole chapter should be read carefully in this connection, but the essence of it lies in the plain and incontrovertible statement: "There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared good would disappear along with it from Earth." (I. 413)

Our second book is of a very different order. It is by Douglas Fawcett,—who has already published two powerful and scholarly philosophical works touched by an originality of thought and imagination that definitely lifted them out of the plane of the purely academic,—and is entitled *The Zermatt Dialogues*, with the explanatory sub-title "Constituting the outlines of a philosophy of Mysticism, mainly on problems of cosmic import". The participants in the discussion are a mystic, an Oxford don, a professor of physics, a pagan poet, and an explorer who is also a fascist M. P., but we realise throughout that it is Mr. Fawcett who is conducting this small orchestra, and has written their parts for them; and that the motive may always be found in the score allotted to the mystic.

To one who has studied the works of Madame Blavatsky the greater part of these dialogues will appear as an over elaborate machinery to arrive, sometimes a little fumblingly, at conclusions that have been more clearly and convincingly stated elsewhere. But we should, nevertheless, welcome an idealistic work that will make to philosophers and mathematicians an appeal that might not reach them through other channels. As an example, we may quote a passage [chap. XVIII, p. 469] fairly illustrative of the general tendency and style of the dialogues, which may be compared with the quotation taken above from *The Secret Doctrine.* The speaker in this case is the mystic:—

> I said before and I repeat that much, even of Evil, is indispensable and indeed essential to the history of the world-system. . . . If the world-system is

* See more particularly Book I, Part II, chap XI *Demon est Deus inversus* and Book II p. 411 *et seq.* "The Shadow of God". Also *Isis Unveiled*, Book II, chap. X on the Devil Myth.

worth while .... Mephistopheles must have work to do. Obstinately recurring evil is necessary for the attainment of certain forms of good.... The imaginal dynamic requires it; our emotional life draws sustenance from it; moral good subsists through the struggle which it implies.... Moral good ... is a feature of the additively creative time-process, an aspect of harmonising innovation that culminates in the Divine Event. The Divine Event itself is above the moral. But the moral is of enormous significance during creative evolution. Well—it presupposes Evil.

We see here that Mr. Fawcett has by conscientious thought arrived at the same conclusion already cited. For his mystic, also, "*malum in se*" as personified in the figure of Mephistopheles does not exist save as the "shadow of light"; and he would probably agree that "one cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil".*

Beyond this we shall find in *The Zermatt Dialogues* other ideas,—somewhat shrouded at times in philosophical and mathematical terminology,—which present the author as all unknowingly rediscovering in his own thought approximations to the fundamental truths that are the basis of theosophical teaching. His views on Time, Creative Evolution, and the "World as Imagination," for instance, need but a slight clarification, and a simpler statement, to become consistent with the interpretations offered by Madame Blavatsky. The interesting and instructive lesson that emerges from this being that the truth lies within ourselves, if we have but the patience and energy to seek it in all sincerity.

And it is in this relation that we may hesitate over our third book *The Interpretation of Religious Experience*, by Dr. Percy Gardner. The word that bulks so importantly behind all that he writes is "faith". Even where he does not actively insist upon its use, we cannot avoid the inference that it is the one responsible factor in his religion. Take such a passage as the following for example:—

> I have kept a diary for many years; and in reading it I find constantly expressed my unfailing conviction that anything which I have done in my life which was good was due to the constant help of God; and that when I fell away, as I so often did, from reliance upon that help my life at once began to slide to a lower level, and my usefulness to diminish.

Here, as indeed throughout his book, we find the chief article of Dr. Gardner's creed is reliance upon some higher power, mentally personified as a helping God, faith in whom is in itself sufficient and final. This article does not eliminate the demand for personal responsibility, since the need for living up to a moral ideal remains; but it severely weakens it. The principle involved, moreover, tends to relegate the authority to the particular version of the Divine attributes contained in the Bible. Moreover we cannot avoid the conclusion that this version of the personal, fatherly God stretching out a helping, sustaining hand

* *Secret Doctrine* I, p. 413.

to all those who believe in him, (the one essential submission,) definitely involves the conception of the opposing force of evil, and thus of a personal devil. If God is to be figured humanly, as an all-wise father, the Devil will inevitably assume mortal shape, also.

Nevertheless if we would deprecate the shelving of full personal responsibility by this single act of Faith in the anthropomorphic conception that, in the Christian Churches, has taken by slow degrees the place of the original tribal god, Jehovah; we cannot overlook the psychological and psychical importance of the act itself. Quite recently the present writer visited a Benedictine foundation at Buckfastleigh in Devonshire, and saw what seemed to him little less than the miracle of a modern cathedral, built mainly in the Norman style of architecture, which represents the work of but six or seven monks over a period of twenty-five years. Now the sole explanation of that marvel,—for it is no less,—offered by the monk who acted as cicerone, was that this great Abbey Church was a monument to the workers' faith; and we would submit that that statement should be accepted in its full literal significance. For those diligent, inspired workers at Buckfast Abbey the faith was in a particular set of beliefs and doctrines that they could accept without a shadow of doubt—the determining condition. But it is obvious that, say, Dr. Percy Gardner and one of these Benedictines, would differ in some essentials as to the nature of the principles which induced the condition in them variously represented by the results here indicated.

What emerges from this speculation is, firstly, that this form of complete submission of the reasoning faculty to an overwhelming belief produces in some cases an effect that reason itself may regard as miraculous; and, secondly, that the articles of belief must be of a kind that exalts the ethical at the expense of the physical. For Theosophists, we would submit, the primary article of Faith in this relation is the unwavering belief in the Immortal Principle in Mankind, from which will inevitably follow a host of supporting principles that provide not only a complete ethical code but the earnest desire to develop that Principle in the self,—not to avoid the sufferings of Karma, but with a single-minded faith in the power of the underlying Spirit. "There is but one temple in the universe, and that is the body of man," wrote Novalis. "Nothing is holier than that high form . . . . We touch heaven when we lay our hand on a human body!"* Faith in such a creed is less easy of attainment than that in a fatherly God, but once attained in its fullness it will work even greater wonders.

In conclusion we see that these three books of our text all serve to illustrate the abiding religious sense in mankind, but that each of

* Quoted in *The Secret Doctrine* Vol. I. p. 212.

them presents an outstanding weakness. In the iconography of M. de Givry we have a picture of mediæval religion obsessed by the delusions arising from that form of idolatry which demands the physical personification of God and Devil. Dr. Gardner's interpretation of his experience tends to avoid the personal responsibility of the individual by postulating an object of faith which has power to confer righteousness and the remission of sins, the emasculating principle of vicarious sacrifice. And Mr. Fawcett, so bravely wielding the powerful instrument of his reason, is closing an entrance to those secret places of his own being by his lack of faith in the Immortal Principle in man. For we may reason our way to that belief, but we can never hold it in a sense of mystical peace until we have found it in ourselves.

J. D. BERESFORD

The Prison. By H. B. BREWSTER, with a Memoir of the Author by Ethel Smyth. (William Heinemann Ltd., London. 6*s.*)

The publication of this book is a labour of love, and, therefore, though somewhat late in the day, it should be noticed. In the Introduction, Dame Ethel Smyth explains how she feels that the philosophy of Brewster ought not to be allowed to fall into obscurity. Hence the reprint of *The Prison.* It is, as it were, a tribute to one who taught her much, an effort to share with others what she has gained.

The reader must decide for himself what it is in the work of Brewster—a man who lived for the greater part of his life in retirement—that inspires in a woman like Dame Ethel a profound reverence, and that evokes from a man like Professor John Macmurray, of London University, an almost exaggerated eulogy. *The Prison* is cast in dialogue form, and discusses among other profound subjects, the notion of the self, the notion of God, personality as the basis of religion. The dialogue is very artificial, and at times irritatingly so, (*vide* p. 48). We must confess our ignorance of the work of Mr. Brewster hitherto. We wonder whether the choice of another specimen of his work would not have been better advised, for we cannot help feeling that the form of *The Prison* will rather tend to put off the reader from examining closely to find some of the good things contained in the work.

S. A.

Water Diviners and Their Methods. By HENRI MAGER. (G. Bell & Sons Ltd., London. 16*s.*)

Water diviners and their methods have been in vogue for centuries and they have been persistently derided and scoffed at by scientists, and persecuted by orthodox and bigoted religionists. But the recent experiments and investigations carried on extensively in France, go to prove that neither scepticism nor persecution was ever warranted, and thus place "dowsing" on a better footing. Our author is of the opinion that the atoms are an "aspect of radiant energy," and it is the manifestation of this energy in atoms and molecules "which affects divining rods," and sensitive instruments. With this as a basis he devised "coloured detectors," "tuning standards," and "interference generators," and carried on his researches which have enabled him to achieve results which were hitherto unattainable. . . M. Mager's method places the art of "dowsing" on a more scientific basis and dispenses

with the traditional hazel twig. His notion of the atoms is in line with the ancients who held that atoms are "concrete manifestations of Universal Energy".

The book is well worth the study of those who are interested in "dowsing".

L. M.

The Song of the Lord. By EDWARD J. THOMAS. ("Wisdom of the East Series," John Murray, London. 3*s.* 6*d.*)

The Song of God. By DHAN GOPAL MUKERJI. (E. P. Dutton and Co., New York. $ 3.50)

Yet two more translations of the *Bhagavad-Gita*, each written with an Introduction! The number of translations of this Scripture of scriptures is ever on the increase, and these two will serve their purpose like so many others, for they also, while remaining faithful to the text, bring a little variety of interpretation, thus revealing the point of view of their respective authors. Neither of them brings out any quality that is not to be found in other translations; nor do they strike any special note for a reader who is familiar with the numerous renditions—from that of Charles Wilkins, to whom the modern era owes a deep debt of gratitude for introducing it to the *Gita*, down to the present volumes. Like so many others, however, they lack any outstanding quality.

Dr. Thomas shows some familiarity with the eastern esoteric view-point, but his translation and notes indicate only a mental perception of the propositions of the *Gita* philosophy. While he rightly accepts the division of the *Gita* into three compartments, of six chapters each, he fails to see the intimate relation subsisting between them. From a learned philologist-philosopher of a somewhat alien system of thought, whose ideas are not assimilated by practice in daily living, we could not expect a translation with a more intimate insight than that given in this volume. Thankful for small mercies, we rejoice that there are westerners of the type of Dr. Thomas whose minds, if not their hearts, are attracted by the *Gita*.

Turning to the other rendition, that of Mr. Mukerji, we experience the same feeling, namely,—"it is what is to be expected". Those who know his other books will find the same charm of diction and sentiment, as of Hindu atmosphere. Mr. Mukerji is more of a poet than a philosopher, and the poetry of his translation makes up for the lack of metaphysical understanding and mystical insight. Not only his mind but also his heart is touched by the Great Song—but it is his breadth of view which strikes us and not his depth of vision. The translation bears the mark of Mr. Mukerji's endeavour to practise some of the teachings of the *Gita* in his daily life.

To read any translation of the *Gita* in which intelligence or devotion or both are at work, is an act of pleasure and profit, and every reader will feel grateful for the gift of these two volumes.

S. B.

The Story of Civilization. By C. E. M. JOAD. (A. & C. Black Ltd., London. 2*s.* 6*d.*)

This Human Nature. By CHARLES DUFF. (Humphrey Toulmin, London. 12*s.* 6*d.*)

By far the most interesting animal among animals is man, and among subjects by far the most interesting is the study of man. Two of the recent books on this fascinating subject of human progress are *The Story of Civilization* by C. E. M. Joad and *This Human Nature* by Charles Duff. The former is the second volume of the "How-and-Why" Series edited by Gerald Bullett with the aim of building up a library of general knowledge and culture. Civilization is the result of thousands of years of man's upward struggle, and Mr. Joad

has succeeded remarkably well in telling its story, touching upon the most salient facts and forces in its creation, within the 94 pages of this little volume. His story is as entertaining as his style is simple. Though man, through centuries of ceaseless strife and struggle, has produced art and religion, science and literature, philosophy, law and ethics, yet the true civilization, concludes the author, still remains an ideal to be attained. If by civilization is meant the process of making man more and more human, then Mr. Duff throws a bomb in the midst of our fond hopes by declaring that in spite of this long and laborious process of civilization, only "the superficial manners of man have changed considerably, but those fundamental instincts and emotions upon which human nature is based have undergone little real change". But what of the future of human nature? Well, answers Mr. Duff, "it will go on and on, and on and on—more or less as before. Manners and morals will change and cultural structure will change, but man and woman will never profoundly change." (By "profoundly" the author means biologically.)

Mr. Duff is a young Irish satirist. *The Handbook on Hanging*, which was published in 1928, won for him his well-deserved literary fame. His new book now under review is not merely a history of human nature, but a most provoking commentary on the follies and frailties of mankind. Since the process of humanization has in reality been the process of making man moral by law, or, in other words, by repression, Civilization appears to Mr. Duff as a sort of a veneer. "While the past of man," writes Mr. Joad, "has been on the whole a pretty beastly business, a business of fighting and bullying and gorging and grabbing and hurting," Mr. Duff declares that even now, when the veneer is removed, —as it was during the Great European War,—we find man, to all intents and purposes, not very far above the level of jungle beasts. After painting a picture of human nature from the remotest past to the nearest present, he leads his readers to conclude that human nature does change;—often for the worse! But in such qualities as spring from the fundamental instincts and emotions pertaining to the existence, the preservation and perpetuation of the species,—as, for example, hunger and sex,—Mr. Duff finds hardly any change whatever in the half a million years in which human beings are supposed to have existed on this earth. In regard to intelligence the author would like to believe that there is evidence of a slight improvement.

Mr. Duff, like Mr. Joad, recognizes that the evolution of civilization is not a steady progress, but that it moves rather in a succession of jerks with periods of relapse as well as of advance. But why is it that nations rise and fall? Why is it that civilizations have not lasted? Because, says Mr. Joad, they were confined to a very few people. Such an answer is certainly not satisfactory. Further, while these authors give the reader the impression that civilization started its eventful course at some particular point, namely, savagery; history informs him that sages and savages have lived in every age, and that cultures and civilizations have their birth, growth and decay. How then is one to account for the regular alternation of ebb and flow in the tide of human progress? Only by the Law of Cycles or Periodicity, answer the Sages of the East. If Reason governs the World, then it must have governed its history also. Events do not merely germinate and unfold, but they have a past which is connected with the present, and a future connected similarly with the present and the past. Eastern thinkers maintain that continuity and unity repeat themselves in all conceivable stages of progress. Research into these periodical renovations, in the light of Oriental thought, might prove a fruitful line of investigation. However, this suggestion apart, we must say that the most unique feature of this stimulating book is Mr. Duff's remarkable and original

method of vitalizing the humdrum and dead facts of history. Indeed, his is a novel way of writing history. His scholarly treatment of the subject,—made alive by his inborn Irish humour and unconventionality, and illuminated by his inimitable irony and keenness of perception,—makes this volume valuable not only as a piece of historical interpretation of human nature but also as a contribution to man's knowledge of himself.

JAGADISAN M. KUMARAPPA

World Chaos. By WILLIAM Mc DOUGALL. (Kegan Paul, Trench, Trubner & Co., London. 3*s.* 6*d.*)

Contrary to the current belief fostered by anthropology and allied sciences, it is a known fact among the students of Theosophy that the origins of the ancient religions are not to be traced to ignorance, fear and superstitions of child humanity; but that the underlying truths of all religions are rooted in one harmonious system of philosophy, science and ethics. The fundamental tenet and the supreme fact underlying this ancient concept is that everything in this universe is *living*—that men are not dying bodies but *immortal souls* ever unfolding their inherent powers, and the universe is a growing concern.

The science that "dates from the Copernican revolution" having lost sight of that reality has proceeded in gigantic strides not on the plane of morals but on that of matter. The result is as Prof. McDougall points out that science, and incidentally our civilisation, has not only become "top-heavy" but also "lop-sided". He gives an illuminating picture of this condition and shows the disparity between the study of the physical and other social sciences. The acceleration of physical science; the retardation of biological sciences; and the lag in the elucidation of scientific facts by psychological view-points; to these he traces the present decay of moral tradition as well as of the family. The mechanisation of industry and colossal mass production has resulted in "technological unemployment" and a poverty stricken humanity. The well-being of mankind has not advanced in proportion to man's control over nature. Prof. McDougall desires to restore the equipoise of our civilisation, and to further social sciences by a study of human nature.

Whilst we agree with the author, we wish he had described the "scientific knowledge of human nature" which he would like us to pursue. Unfortunately one cannot rely on modern psychology; it explains the aspirations and affections, the love and hatred, the sacred workings in the soul and mind of the living man so to speak by an anatomical description of the chest and brain of his dead body. Modern psychology, abandoning its materialistic lines, must turn to the ancient oriental psychology.

However, *World Chaos* is a progressive thesis and makes a good starting point for a new orientation by biologists and others.

PH. D.

What Is Mōkṣa? By A. J. APPASAMY, M. A., Ph. D. (Christian Literary Society for India, Madras. Re. 1-12.)

This volume is the third in a series of "Indian Studies," and we learn from the title page that it is based on "The Johannine Doctrine of Life"; that is to say, it is the author's conception thereof. St. John's Gospel, Madame Blavatsky has told us in *The Esoteric Character of the Gospels*, "is purely gnostic"—and therefore in its true interpretation must necessarily be universal.

Among Christians, Indian religion and philosophy are being recognized as too profound to be lightly passed over. They can no longer be disregarded;—can they then be borrowed from and utilized to buttress the Christian creed? Dr. Appasamy thinks they can—and for this reason, that "God has been preparing a way for Himself slowly through

the ages" :—

Most Christians in India have come to acknowledge that the philosophies and religions of India have not been inspired by the powers of darkness but that through them all can be seen, sometimes clearly and sometimes dimly, the hand of God leading men on. (p. 10)

Like some immense cathedral Christianity will rise in India with that majesty and dignity which are specially its own. Whatever we may take over from Hinduism will be to Christianity what the buttresses are to a cathedral. These buttresses do not constitute the building by any means. (p. 16)

The writer would therefore have his co-religionists "establish helpful contacts with the people around us" in several ways—one of which is the reading of the *Upanishads* and the *Gîtâ*.

If we know a Hindu guru of spiritual power we should sit at his feet and learn from him. If a deeply religious Hindu friend is in the habit of engaging in meditation at certain times and will allow us, we should meditate with him. When he prays we should pray with him. When he chants his hymns, we should join him. (p. 13)

But Dr. Appasamy makes it clear, in case one should be misled by this apparently tolerant attitude, that :—

Christianity in India will not become an electic [eclectic ?] religion. We are not going to say that we shall take this and that element from Hinduism and Buddhism and Jainism and call the resultant, whatever it may be, Christianity. The uniqueness of Jesus needs to be maintained at all costs. (pp. 15-16) The religion of Christ is unique. That which India contributes in virtue of its age-long and God-guided religious history is a buttress to the great structure. (p. 16)

This attitude is medieval—at once arrogant and superstitious. In these days, among thinking Christians, a different outlook prevails. Having read this we were not surprised to find the author's verdict on Karma.

A God of Love cannot well place the children whom He loves in the grip of such a mighty law. The whole Christian gospel of forgiveness is a necessary corrective to the doctrine of retribution. (p. 231)

Will Dr. Appasamy expound a philosophy which shows why the Christian God of Love creates souls for illegitimate children and congenital idiots, and does not take measures to improve the criminal and the wicked in His own churches ? He may have occult reasons for punishing heathen lands with physical and moral scourges, but there is not one whit less of crime, immorality and social degradation among His Children of the Church; and, by the way, which church belongs to this God of Love ? We presume the one to which Dr. Appasamy belongs !

Questions such as the "Oneness of Jesus with God," and the "Nature of Fellowship with God," which are the central theme of this book, are treated with the greatest reverence; but they do not lend themselves to discussion. Those alone who have reached to Divine Union are capable of giving some idea of the experience, and even they are limited by earthly limitations and can only express themselves in terms necessarily inadequate, and in symbols which differ. And long before the establishment of any church, human souls gained Mōkṣa by their own action or karma.

But while orthodox Christianity insists on the uniqueness of its position, and however "tolerantly" it bears with other creeds, this attitude of superiority will form a barrier between man and man—and this no God of Love would tolerate. Be the missionary tactful or tactless, the dividing line is there all the same. He may be the servant of *a* religion; he is not the servant of Religion.

B. A. (Oxon)

Orpheus: *Myths of the World*. Collated by PADRAIC COLUM, with twenty engravings by BORIS ARTZYBASHEEF. (The Macmillan Company, New York. 21*s*.)

The title "Orpheus" has been given to this book because it is told of that minstrel that he sang of how all things and creatures came into being. But there is no suggestion of any particularly deep significance being attached to Orpheus or the traditions which surround

his name. Of Orpheus Madame Blavatsky writes in her *Glossary*:—

> Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and establishing mysteries.

If this be so, a link is thus established between Indian and Greek traditions, and we see in the figure of Orpheus one to whom had been vouchsafed the Vision of Divine Truth.

We have gone into the matter of the title at this length because the really excellent collation of myths gathered from many, many countries in all parts of the world, seems to mean to the compiler little more than a collection of fairy tales. The tales are beautifully and sympathetically told, as such tales should be, and will be read with pleasure and, we hope, with profit, by many, for it must be remembered that, as Madame Blavatsky says in *Isis Unveiled* (II, 406):—

> Fairy tales do not exclusively belong to nurseries; all mankind—except those few who in all ages have comprehended their hidden meaning and tried to open the eyes of the superstitious—have listened to such tales in one shape or the other and, after transforming them into sacred symbols, called the product RELIGION!

Is Mr. Colum one of "those few"? We think not. We seek in vain in his introduction, "The Significance of Mythology," to find some key which will unlock the hidden meaning of the tales. Mr. Colum quotes from Jeremiah Curtin, author of *Myths and Folklore of Ireland*, an excellent passage:—

> True myths—and there are many such—are the most comprehensive and splendid statements of truth known to man. A myth, even when it contains a universal principle, expresses it in special form, using with its peculiar personages the language and accessories of a particular people, time, and place; persons to whom this particular people, with the connected accidents of time and place, are familiar and dear, receive the highest enjoyment from the myth, and the truth goes with it as the soul with the body.

But Mr. Colum finds his own definition of a myth by the adaptation of a phrase (in no sense meant by its original writer to be a definition, we think), of Bronislaw Malinowski. The definition runs thus:—"Mythology is made up of stories regarded as sacred that form an integral and active part of a culture."

That, and that alone! Also, the compiler follows Benedetto Croce as guide into including such tales only as contain "matter that can be 'sympathized' with—recognized as being of proper present interest—by readers of to-day".

It was not thus, however, that the ancients regarded Myths. Plato and Horace both appreciated their real significance, the former finding in them vehicles of great truth well worth the seeking, and the latter declaring that "myths have been invented by wise men to strengthen the laws and teach moral truths".

Readers of Madame Blavatsky, herself a profound student of comparative mythology, will find in her works a key to unlock the mysteries of some of the myths which Mr. Colum relates (*e. g.* Prometheus), as well as general guidance for the interpretation of all myths. They will also find that:—

> The abstract fictions of antiquity, which for ages had filled the popular fancy with but flickering shadows and uncertain images, have in Christianity assumed the shapes of real personages, and become accomplished facts. Allegory, metamorphosed, becomes sacred history, and Pagan myth is taught to the people as a revealed narrative of God's intercourse with His chosen people. (*Isis Unveiled* II,406)

We specially quote this, because we would ask Mr. Colum why, if he includes among his myths "Gotama's Attainment," describing the attack on Gotama by the hosts of Mara, he should omit the Temptation of Jesus in the Wilderness. The one is just as much a myth or as true as the other.

The twenty engravings by Mr. Boris Artzybasheef are arresting and decorative. The omission of the preliminary contents is needlessly irritating.

F. E.

ARYAN CULTURE IN EASTERN TURKISTAN

I*

In the last decade of the preceding century and in the first of the present one, unexpected discoveries were made in Central Asia through the expeditions inaugurated by that great Swedish traveller Sven Hedin, and followed up by scholars like Klementz the Russian, Stein the Englishman, Grünwedel and Le Coq the Germans, and Pelliot the Frenchman. Lost and undreamt of civilisations, represented by manuscripts and works of art, were brought to light. Eastern or Chinese Turkistan forming the link between Iran, India and China was the home of these civilisations, which showed the tremendous influence of Buddhism. Manuscripts written in different scripts and in different and unknown languages contain translations of texts pertaining to this religion. One of the new languages was soon proved to be Sogdian. The oldest (first century) documents in it are some private letters now fully edited with translation, notes, and glossary by Reichelt. Then there are some Christian and Manichean and far more Buddhist texts written in three different scripts and in three slightly different dialects.

Before these startling discoveries were made we knew very little about the Sogdian language which is one of the eastern Iranian dialects. Greek authors, Old Persian inscriptions, and the Avesta refer to a country and a people called Sughda, to use the form of the last source, which adds one solitary detail of its being plagued by locusts as its characteristic. However this may be, it is significant or strange that out of the three different forms of the ancient Iranian word *madhakha*, Modern Persian has preserved the Sogdian form *malakh*—it is in this dialect that *-dh-* becomes *-l-*. As to the language of this people in ancient days we have only one notice of Strabo, (Geography XV, 2), where he says that the Bactrians and the Sogdians were nearly identical in speech. (A similar mention is met with in a Chinese source a little later.) Ariane referred to there is formed from the Aryas who cannot be the old Indo-Iranians, but a people in the North-East, of the land Haraiva. The people known as Alani comes from the same term, *–ry–* having become *–l–* among them. This law exists in the language of the Ossetes calling themselves Irons (or rather Ir and their country Iron) and now residing in the west of the Caspian sea. This tongue is really related to Sogdian ; so also the Yaghnobi dialect on the other or original side. But the manuscripts in the Sogdian language, which no longer exists, are discovered in quite another place far from the original home. The Sogdians were very enterprising agriculturists and businessmen. They penetrated far into the north and the east, in eastern or Chinese Turkistan, and in China itself they lived as a foreign colony. For centuries their language was the vehicle of civilisation in these distant parts. It was used as an international language, as a sort of lingua franca. This fact is fully illustrated by the ninth century inscription at Kara Balgassoum in Mongolia, which is bilingual, Chinese and Sogdian. But in Sogdiana itself the language, known there as Suli and in Persia as Sughdi, seems to have succumbed very early to foreign influences. Only Biruni has preserved certain Sugdhi forms of Zoroastrian month-names, and tradition has kept alive the mere name of this along with other Persian dialects,—the words recorded as Sugdhi by Persian lexicographers belong to any of them and not necessarily to Sogdian.

It was Andreas who found out that the dialect fragment published in 1904 by F. W. K. Müller along with other Middle Persian (or Pahlavi) fragments from Turfan was in Sogdian and named it so in that publication. Soon after more texts were brought to Paris, London, Leningrad and elsewhere.

* *Essai de Grammaire Sogdienne.* II Partie. Morphologie, Syntaxe et Glossaire. By E. Benveniste. (Paul Geuthner, Paris. 75 Francs.)

Gauthiot was the first to edit and translate some of the Buddhist texts. He had also proposed to write a grammar of the Sogdian language, but he was able to finish the first part only, dealing with phonology ; his unfortunate death in the Great War put an end to his plan. This has been now carried out by Benveniste. The work was already finished in 1923-24, but later researches are taken into account in the additions, etc., as far as possible. The first chapter deals with the verb ; the second treats of the noun ; the third is taken up with the particles, *i. e.* adverbs etc. After the last chapter on syntax, additions and corrections are given. The glossary includes all the words that are explained in this part as well as in the first part of the work. Till now we had only smaller studies on certain grammatical phenomena in Sogdian. Therefore Benveniste's is the pioneer attempt in many respects ; and as such it is very admirable indeed. Errors of omission and commission cannot be avoided in a case like this, especially when all the materials are not available. Moreover, the grammatical structure of the Sogdian language is not so simple as that of the sister tongue of western Iran, *viz.*, Middle Persian or Pahlavi. Both declension and conjugation are rich in forms which in their turn require explanation. This fact enhances the value of Sogdian from the standpoint of comparative philology, especially with reference to other Iranian languages, old and new. Its study is no doubt essential ; and Benveniste's work is sure to facilitate and further it. Not only Iranists but also Indianists and others will find it interesting because of the varied character of the literary remains that have been hitherto discovered.

II*

A part of the manuscripts brought from Eastern Turkistan (by the aforementioned scholars) are written in the Brahmi (Indian) alphabet. These have preserved two distinct languages. One of them, called Language II in the beginning, turned out to be an Eastern Iranian dialect, now generally styled as the Saka language, but sometimes spoken of as the North Aryan or the Old Khotani language. The other happened to be an independent Indo-European dialect. This is called Tokharian in accordance with a notice in a Turkish translation which is declared to be done from the Tokhri version found along with it. This term is more precisely applied to a particular class of texts, designated as A-texts, whereas for the rest Tokharian-B, or simply Dialect-B, is used. To judge from the nature etc. of the texts, the former is a church language, the latter a living or popular one. There can be little doubt that the people from whom this name is formed are the Toxaroi of the Greeks, the Tukhara of the Indians, and the Tuholo of the Chinese. They called themselves Arshi (Greek Asioi, Chinese Yue-chi) who may have well been the upper or ruling class of the people. According to classical notices they immigrated to Bactria in about 130 B. C. The Chinese sources on Yue-chi relate about their abode on the western frontier of China, east of Khotan, from which they were driven off by the Huns for a time; and supplement the classical notices about their warlike operations,—driving off the Sakas etc., and founding the Kushan dynasty in India. The latter event proved to be of the greatest importance, inasmuch as the conquerors adopted the fascinating doctrine of Buddha and spread it, mingled with Greco-Bactrian art and civilisation, into their original home, and bequeathed it to their Chinese neighbours. It is this happy combination of the three great Aryan or Indo-European nations, Indian, Persian, and Greek, that we meet with in the discovered treasures of eastern Turkistan, which, it should be remembered, was not Turkistan at that time—the Turks came there long, long afterwards in the sixth century. The manuscript remains of the Tokharians contain translations of Buddhist texts, sometimes also profane works and documents.

* *Tocharische Grammatik*. By W. Schulze, E Sieg and W. Siegling. Gottingen, Germany. (Vandenhoeck & Ruprecht. RM. 33 [Bound 36.50])

That this Tokharian language belongs to the Indo-European family can be easily seen from its numerals and other typical words like those denoting relations. But the attempt to connect it with the Indo-Iranian or Aryan branch—also because of the name Arshi—has failed. On the contrary, the new language goes with the European group, to judge from its preservation of the vowels *e* and *o* which become *a* in Indo-Iranian, and from its treatment of the palatal gutturals. The interesting group of the labio-velars occurs in three different forms in Tokharian. The declension too offers strange phenomena; whereas the conjugation is comparatively normal. The chief work in the decipherment of this language is done by the French and the Germans, especially by Sylvan Lévi and Meillet, Sieg and Siegling. Besides smaller studies the latter brought out the texts of the A-dialect in a facsimile edition in 1921. Their intention of offering a complete grammar was, however, not translated into action till recently. They wanted to be "slow but certain". In this great task they have received the help of W. Schulze, the well-known comparative philologist of Berlin University.

The authors have given in this work a descriptive, and not a comparative-historical, grammar of Tokharian. This was necessary for various reasons. B-dialect texts are not yet fully edited nor worked through from the standpoint of grammar. In the present work, only the A-texts (not only the published ones, but also the unedited fragments of the Berlin collection) form the basis; hence it is the grammar of Tokharian proper. Details from the B-texts are quoted only when it was necessary to support the views of the authors or to explain the otherwise obscure forms and words. For this purpose, not only the French publications of Sylvan Lévi and Meillet are used, but also the unedited texts of Berlin and Hoernle (India Office Library, London) collections. As said above, the phonology of Tokharian is not attempted, but all other grammatical details are fully explained in the present work. Meanings of words, whenever ascertained, are given throughout; and so with the help of the verbal index in the appendix and of the word-index at the end one can study for himself the original texts. The promised glossary will take perhaps a very long time to appear.

It is no wonder that this work has been welcomed by recognised authorities. It certainly adds to the lustre of German scholarship. To write such a grammar of a totally unknown language is no ordinary task. It goes without saying that the work is indispensable for all those who are interested in the investigation of the Tokharian language. Similarly it affords a mass of new materials to comparative philologists. And for Sanskritists too it is not without interest: as we said before, the Tokharian manuscripts contain Buddhist texts, and the language possesses a large number of borrowed words from India. For all this we are thankful not only to the authors, but also to the publishers who have brought out this great work in good form in spite of difficult times. We do hope that our public libraries and oriental institutes will not fail to add it to their collections.

As to the other language referred to above, *viz.* the Saka language, we intend to write on another occasion. For the present it is enough to note that most of its literary remains too deal with Buddhist texts. These are published especially by E. Leumann. He has found out new metrical laws from them. A summary of his researches on the subject will be found in his article "Die neueren Arbeiten zur indogermanischen Metrik" published by the same firm in 1924.

J. C. TAVADIA

[J. C. TAVADIA, B. A., PH. D., who contributes this interesting study is a lecturer at Hamburg University. He is also the author of *Shayast-ne-shayast* a Pahlavi Text on Religious Customs, and other researches on oriental subjects.—EDS.]

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."

HUDIBRAS.

One of our esteemed English contributors writing to us a couple of months ago referred to a forthcoming book of J. Middleton Murry—*The Necessity of Communism*. He said that such a man's "interest in Communism (besides being presumably based on some spiritual attitude) foreshadows a more general turning among Western intellectuals to the subject".

Since then we have read Mr. Murry's article in the January *Adelphi* reviewing *Revelations of a Soviet Diplomat*, and now comes his confession of faith, "Why I Joined the I. L. P.," in *The New Leader* (issue of 1st January), the organ of the Independent Labour Party of Great Britain, so ably edited by Mr. Fenner Brockway.

Mr. Murry explains that he is "not a member of the Communist Party" but a Communist, i. e., "a Marxian Socialist," and adds:—

> But to be a Marxian Socialist in England is a different thing from being a Marxian Socialist in Russia. For an Englishman, the inheritor of political democracy, Marxian Socialism must, on Marx's own principles, have a different message from that which it has for a Russian, inured to absolutist autocracy. I am simply an English Marxist, who finds his inspiration in Marx's own conclusion that "England is the only country where the inevitable social revolution might be brought about entirely by peaceful means."

The manifesto is vibrant with a lofty hope and a deep faith; many will share its visions; perhaps, however, as many will see in it signs of devolution. But it certainly is a shadow of coming events for, ever more and more, the *mystically* inclined intellectuals are bound to influence the course of Social reform and Social legislation. While the British public are facing a grave national crisis, and the ordinary politicians and administrators seem disabled for any real constructive labour, men like J. Middleton Murry, R. H. Tawney and L. P. Jacks are influencing the mass mind and making an impress on the mass consciousness of Britain which will count. Such men, for whom principles of life are more vital than considerations of political parties, have a better chance to-day than ever before to work for a realization of the very Theosophical ideal which Shelley had in view when he wrote:—

> In proportion to the love existing among men, so will be the community of property and power. Among true and real friends, all is common; and, were ignorance and envy and superstition banished from the world, all mankind would be friends. The only perfect and

genuine republic is that which comprehends every living being . . . . . Once make the feelings of confidence and of affection universal, and the distinctions of property and power will vanish.

Dr. L. P. Jacks, who also, like Mr. Middleton Murry, is one of the honoured contributors to THE ARYAN PATH, opens his January *Hibbert Journal* with a remarkable article entitled "Our Present Need for 'The Moral Equivalent for War'." Pacifists will not quite approve of Dr. Jacks for asserting that no moral equivalent for war exists. He concludes :—

Dangerous as our state may be in the absence of a moral equivalent for war, it is only made more dangerous by thinking we have found the equivalent when, clearly, we have not. It is certainly wiser to leave it unfound than to set it up in a fictitious form. And unfound I am content to leave it; but on one condition—that the re-education of the human race is vigorously undertaken meanwhile. The equivalent cannot be created by a "policy of planning," any more than a new religion can be invented, though that, too, may be equally needed.

What the re-education of the human race would involve is here too large a question to discuss. But I may say in general that the essence of it would be the breeding and multiplication of great citizens, and the training of them to that high condition of body and mind in which alone they can face the perennial danger that besets civilisation and competently perform the duties incident to democracy.

That our world has not found the moral equivalent for war is not to say that such an equivalent does not exist, nor that it was not used to uphold some civic structure in the long past of the race. Theosophists will say that such an equivalent does exist, but its appeal is not strong enough for men of our iron age; here and there, individuals have realised the power of the goal which demands that "supreme sacrifice" of which Dr. Jacks writes—the sacrifice which does not demand only death, but further demands that man shall *live* to share the woes of his fellows, to help them in their struggle towards Freedom and Truth. Such an Ideal is held up, for example, in the Buddhistic philosophy where Buddhas and Bodhisattvas *renounce* the joys of blessed Nirvana for the sake of the lonely, sore-footed pilgrims on their way back to their *home*, who are never sure of not losing their way in this limitless desert of illusion and matter called Earth-Life. But the "rows" of Dr. Jacks cannot undertake such a task, for such an ideal is beyond the perception of the "rows" of our social army.

Coming nearer to our own times, India has offered in the programme of Gandhiji something that is not altogether beyond the practice of intelligent minds. Satyagraha as a moral equivalent for war is being attempted before our eyes. But, we grant, as Gandhiji himself would, that the triumph of Satyagraha depends upon individuals. Mass proselytism to enlightenment is as impossible as mass progress through political enactment and social legislation—which brings us back to the experiment in Russia,

which has fired the imagination of so many intellectuals in Europe and even in Asia.

William Henry Chamberlin, who was for some years correspondent of *The Christian Science Monitor* in Soviet Russia, writes a most interesting article in the January *Foreign Affairs*, a well-known American Quarterly, on the fate of the individual in Soviet Russia. His article, which shows a keen judicious insight, opens thus: "The individual human personality is fighting a losing battle against heavy odds in Russia to-day."

The article makes a crushing indictment:—

> From the cradle to the grave the life and thought of the Soviet citizen are mapped out for him.

The Young Pioneers and the Union of Communist Youth are wombs of soul-slaves. But not only the youth are under Soviet training—

> The individual personality is attacked from every side by forces which are all controlled from a common centre and which are working in accordance with a prearranged plan to remake the traditional human individualist into a collective man, a citizen of the future communist society. Of course character in every country is shaped by a variety of institutions—home, school, church, books, radio, newspaper, and so on—and critics sometimes see in modern industrialism a potent and even sinister force for the standardization of tastes, habits and thoughts. But there can be no convincing analogy between the loose, jarring and sometimes conflicting influences which operate for the creation of personality in most countries and the closeknit, intense concentration of effort upon the production of a definite type of citizen which goes on to-day in the Soviet Union. . . .
>
> In the field of economic enterprise the individual has received blow after blow. . . .
>
> One last sanctuary of the individual personality, artistic creation, has recently been ruthlessly invaded in Soviet Russia. Pegasus has been firmly hitched to the chariot of the Five Year Plan. The present tendency is not to encourage free flights of individual creative fancy, but to regiment art in all its forms and to place before it definitely propagandist objectives.

It certainly sounds as if the Soviet republican considers it profitable to gain the whole world, even though it be at the cost of his own soul. But he will quickly reply:—"How can I lose something that does not exist? I am going to possess the world that does exist." The Soviet republican is not taught of—

> The unwritten laws divine, immutable
> That are not of to-day or yesterday,
> But abide for ever.

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